The LUTHERAN

PLANNING A PARISH SCHOOL BUILDING

Its future occupants are consulted

ACIFIC LUTHERAN
OLOGICAL SEMINARY
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No. 45

AUGUST 6, 1952

CENTS

The Stranger Gave His Blood

THE DEAN'S TELEPHONE at Hamma Divinity School kept ringing. On answering he recognized the voice of the superintendent of Oesterlen Home. His message was urgent:

"One of our girls is seriously ill. She has already had four blood transfusions. More will be needed. Could you please send some seminary students out to the city hospital to donate blood for her?"

The Dean went at once before his classes to appeal for volunteers. That afternoon there was a knock on the door. When the Dean opened it, he saw Sam, the Japanese student, with a bandage on his arm.

"Dean," he said. "I just want to report that I have been to the hospital and have given a pint of blood." Then he hurried off to his work.

The man who responded was a Japanese—a stranger. Sam is a junior in seminary. He is married and has two lovely little children. He refuses to accept aid, but works 60 hours a week after class to support his family. Yet he gladly took time off from his work to go to the hospital to give his blood.

The next morning the Dean told th iors the story of what Sam had do called also to mind what we had d Hiroshima.

LATER THAT DAY there was another on the Dean's door. Out of breath, slender senior entered. He had bee dictorian of his class in college. Rece received a call from the Board of Am Missions to serve a congregation of H people in the Far West.

"Dean," he said. "I have just com the hospital. They refused my bloo

"Why?" asked the Dean. "Do yo a cold?"

"No. They have enough blood. sponse has been sufficient. The girl on the way to recovery."

But the thought of the stranger w sponded voluntarily still lingers. He out of love.

It reminded me of the One who o far away freely gave His blood to all. He did it out of love, too.

—E. E. F

The LUTHERAN News Magazine of the United Lutheran Church in A

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COVER PICTURE. Architect T. Norman Mansell of Philadelphia and Pastor Leeland C. Soker show plans for the new parish education building at St. Paul's Church, Albuquerque, N. M., to church school children. Story and more pictures on pages 42 and 43.

LWF Assembly meets

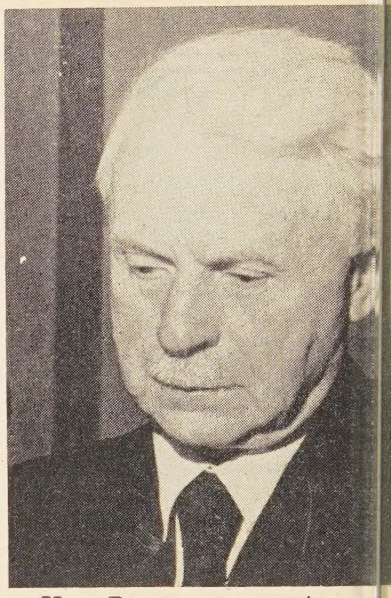
Bells of Lutheran churches throughout West Germany clanged on Friday evening, July 25, to herald the opening of the second Lutheran World Federation Assembly.

Led by a procession of black-robed church dignitaries, 1,500 delegates and visitors packed the 700-year-old *Marktkirche* in Hannover, Germany, for a candlelight service of Holy Communion. Outside the church, which recently was rebuilt after having been bombed during the war, stood thousands more who joined in the singing of the hymns.

In the sermon, Hannover's Bishop Hanns Lilje, who is likely to be next president of the LWF, said "Our main thought at the opening of this world assembly is of our brothers who cannot be with us. We meet without hatred and without fear, but with united spirit that no worldly power can tear asunder."

Attending the Assembly are 227 official delegates from 24 countries, including 75 from the U.S. These represent all major American Lutheran groups except the Missouri Synod, which is not a member of the Federation but sent 80 "official visitors." Also attending are 207 alternates and 801 official guests, plus thousands of visitors from all parts of the world.

After the opening service of Holy Communion in the Marktkirche, the first general session heard an address by LWF President Bishop Anders Nygren of Sweden on the Assembly theme. Others who addressed plenary sessions were Professor Gustaf Wingren of Sweden ("Theology and World Missions"), Professor Gustaf Stahlin of Germany ("Lutheran Ethics and Missionary Practice"), Bishop Eivind Berggrav of Norway ("Church and



HOST PASTOR FOR THE ASSEM
Hans Meiser, presiding Bishop
United Lutheran Church in Gerr

State"), Professor Peter Brunner (
many ("Worship") and Dr. E
Empie of the U.S. ("World Servi

Official host pastors were Bisho
and Bishop Hans Meiser, Bavari
gates represented 60 million Luthe
national churches.

Welfare merger proposed

Prior to the Assembly session, t
executive committee had approv
plans for a merger of its two
agencies, Inter-Church Aid and
to Refugees. The new departm
be called Lutheran World Servic

Major aim of the merger is to
wider participation by Lutheran c
other than those of the U.S. and
in inter-church aid. This include
reconstruction and help for

PACIFIC LUTHERAN
THEOLOGICAL SEMIN

urches. Efforts will also be made to ce Lutheran missionary activities in tin America under LWF direction, h Lutheran churches of all countries rticipating in the work.

Most support for wartorn churches and phaned missions has come from Lu-ran World Action and Lutheran World lief projects of the National Lutheran uncil. In LWA's 11-year history to 51, more than $31 million had been sed. LWR's first five years provided rly $20 million additional in material l such as food, clothing, medicines and ner supplies.

emorial for Michelfelder

At the plenary session on Monday, y 28, the Assembly held a memorial vice for its first executive secretary, . S. C. Michelfelder, who died in 1951 er five years of service to world Lu-ranism. During his period of service had organized the vast program of re-f and reconstruction undertaken in postwar Europe both by the World Council of Churches and the LWF.

Empty chairs

There were unexpected vacant places at Hannover as the East German government barred the 5,000 visitors from that area who had planned to attend the Assembly. Only one delegate from East Germany attended the meetings. He was Bishop Niklot Beste of Mecklenburg, who

BROADCAST FROM HANNOVER

CBS Radio's "Church of the Air" will on Sunday, Aug. 3, broadcast a special program from the LWF Assembly at Hannover, to be heard from 10 to 10:30 A.M., Eastern Daylight Time. Featured will be addresses by Bishop Hanns Lilje of Hannover and Bishop Eivind Berggrav of Norway, both speaking in English to the Lutherans of the world. Music will be furnished by the choir of St. Thomas Church, Leipzig, and by the organ of St. Mary's Church, Lippe, played by Adelbert Schutz. The organ, constructed in 1595, is the oldest in Germany.

SCENE OF ASSEMBLY'S SESSIONS
The Stadthalle in Hannover

had arrived at Hannover several days before the travel ban was imposed.

LWF leaders protested to East German President Wilhelm Pieck and to other government officials against the ban, but in vain.

Another notable absentee was Dr. Lajos Ordass, former Bishop of Budapest, Hungary, who had been deposed by the Communist government. Dr. Ordass was refused permission to leave his country.

In 1947 Dr. Ordass, then primate of the Lutheran Church in Hungary, was elected vice president of LWF at the convention at Lund, Sweden. A year later he was arrested by Communist authorities on trumped-up charges of "currency manipulation." After two years in prison, he was released in the summer of 1950. He has since been compelled to live in retirement under close police supervision.

Present at the sessions was a four-man Hungarian delegation led by the Communist-approved Bishops Laszlo Deszery and Lajos Veto.

Churches are restricted in East

Barring East German Lutherans from attendance at the Hannover conference was evidently only one of a series of connected anti-church actions.

East Germans learned last week that they would not be permitted to attend the great "church day" rally at Stuttgart in late August. An Evangelical Church spokesman characterized the ban as a "threat to the last link between the church in East and West Germany."

Plans for an observance of a separate "church day" in East Germany were being pushed, but faced obstacles. The Communist government had cancelled permission for mass meetings during the Roman Catholic Day observances in mid-August. Protestant officials expected the same treatment.

East German churches were being financially, too. Government sub to the churches in the East German of Saxony, Thuringia and Brande were cut by 1½ million marks as the charged that the *landeskirchen* had diverting part of their subsidies to th Prussian Union Church, which inc both Lutheran and Reformed pa

Protestant political errors

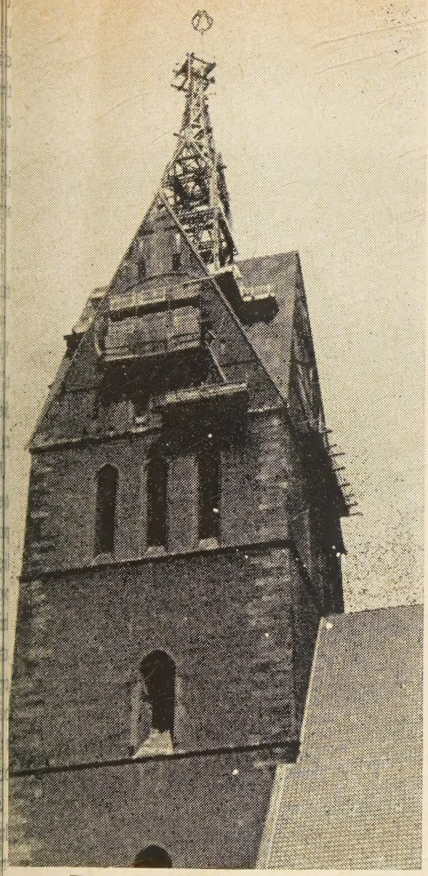
Too many Protestants believe th existing political structure is "the v God," claims a CIO labor leader. W on "Pitfalls of Political Protestants current issue of *Christianity and So* the Rev. David Burgess, executive tary of the Georgia Industrial Council, lists six errors which Prote usually make in their approach to po

Other "errors" listed are the belie democracy automatically leads to pe harmony; judging a candidate by h sonality rather than his position o cial issues; unwillingness to acce equals "new and emerging" grou American life; belief that coercion is always less desirable than voli agreement in working for social j and thinking that corruption results politicians being too long in power than from the influence of selfish in upon government officials and agen

Peaceful chaplains

Military chaplains are too peaceful of them were told last week at a co tion at Fort Slocum, New York. should adopt a dynamic program s for a time of national need, speaker

Chaplains should promote the i universal military training amon ilian churchmen, urged Lieut. Col. Lev, director of religious activity f National Jewish Welfare Board. could "evaluate the program on th



POINTING AGAIN TO SKY
eple of Marktkirche in Hannover, ere Assembly worship services are held

experience rather than from the strictly ological viewpoint of ministers in civ- in communities who are still expressing ir theories which are not in accord with times," he explained. Most national urch bodies have gone on record to pose UMT.

Military chaplaincy involves no link tween church and state, asserted Maj. n. Ivan Bennett, Chief of Army Chap- ns. "Religion should never be the echo- voice of government and thank God, in all my experience the chaplain service is the word of religion speaking to government." Later he added that "religion should be utilitarian in the sense that it makes for better men. The best soldiers are spiritually motivated."

Churches were urged to place the chaplaincy on the same terms as home and foreign missions, planning for a definite percentage of their clergy to serve the armed forces.

Roman Catholic statements issued

There was no midsummer lull at the Vatican last week. Although 76-year-old Pope Pius XII had left Rome's summer heat to take up residence at his villa in Castel Gandolfo, three important documents were issued.

The first was a series of instructions from the Vatican's Sacred Congregation of the Holy Office for the guidance of bishops throughout the world to condemn "corrupt and errant forms of sacred art" that have been finding their way into churches. The second was a papal pronouncement on Roman Catholic social doctrine, urging a more just distribution of wealth. The third was a letter addressed by the Pope to the Russian people, warning them against the errors of atheistic Communism.

Art must be beautiful

In recent years new art forms have invaded the churches. Postwar church building, especially in Europe, has sometimes veered toward non-objective extremes of architecture and decoration. Hereafter bishops throughout the world are instructed to guard Roman Catholic congregations against errant forms of art both in and outside of church buildings.

Sacred art must not "be adapted to the necessities and conditions of the present times," said the instructions. "Sacred art,

which originated with Christian society, possesses its own ends from which it can never diverge and its proper functions which it can never desert." Its purpose is to "enhance the beauty of the house of God and to foster the faith and piety of those who gather in church."

The condemnation of the Holy Office was not directed against modern art as such. Vatican officials stated that they did not intend to condemn any particular school of artists but merely desired to warn bishops against the modern tendency to produce works that were deformed or grotesque or hideous. Likewise it warned the bishops against allowing the "second-rate and stereotyped statutes and images to be multiplied."

Church architecture may adopt new styles, but bishops are to see that traditional Christian architecture and the laws of sacred art are observed. New buildings should be resplendent for the simple beauty of their lines, abhorring all deceitful adornment, the instructions advised.

Too many people are poor

The "free play of blind economic forces" doesn't balance the distribution of resources between individuals and nations, said Pope Pius XII in a letter addressed to a social welfare congress in France. The problem of wealth and poverty can be solved only by a "more just distribution of the fruits of labor."

To narrow the chasm between the very rich and the very poor, the state should play the role of co-ordinator, said the Pope, but state intervention should never reach the point of becoming "an oppressive, omnipotent weighing down on the legitimate autonomy of private initiative." The correct path, he said, lies midway between "the errors of liberalism and of statism."

The state can rightly stimulate proc
tion and see that there is a "more eq
able distribution of national income,
cording to the needs and the dignity
man." He warned, though, against '
cesses of taxation" that threaten right
property owners and "abuses of col
tive security" which damage rights of
individual and the family.

Letter to the Russians

Behind the Iron Curtain not many p
ple would be likely to read the Po
letter published in *L'Osservatore Rom*
the Vatican newspaper.

In it the Pontiff expressed the b
that many Russians still cling to Chris
faith. He committed them to the car
the Immaculate Heart of Mary. Thi
said was done in response to many
peals reaching him after the procla
tion of the Dogma of the Assumptio
December 1950.

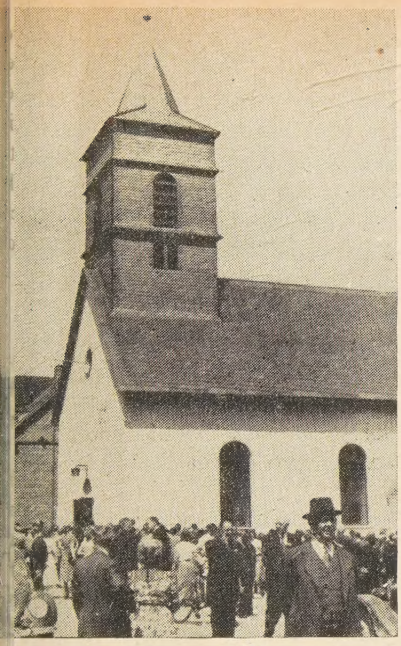
From Communist errors, said the P
"you can receive only very great dan
because they take away from your
that supernatural light and those supr
comforts which derive from the piety
worship of God and also deprive yo
human dignity and the just liberty du
citizens."

Before the 1918 Soviet revolution t
were reported to be 13 million Ro
Catholics in Russia. No accurate st
tics are available since that time.

Minneapolis is conservative stronghold

Religious traditionalism, orthodoxy
conservatism dominate nearly all P
estant bodies in the Minneapolis-St.
area, according to a survey conducte
the University of Minnesota.

The Rev. George S. Siudy, Jr., Mi
apolis Congregationalist pastor
headed the study, reported that Luthe
were nearly twice as numerous in the



OUNTRY CHAPEL AT WILLINGEN
orld mission conference met here

ortionally, as they are nationally. trend in theology and social integra- is bringing "Lutheran and non-Lu- n Protestants closer together," he "The war awakened social concern g Lutherans and effected a moderate lizing of attitudes toward society." ongregationalists, Episcopalians, and yterians are in a privileged class, so- and economically," the report con- d. "Minneapolis is a major center of sition to such agencies as the socially l Congregational Council for Social n. The middle and lower classes are ly Lutheran. Among Lutherans there nild social stirrings, but not large gh to pin great expectations on."

d front sought

ristian church unity must combat essure from the anti-Christian forces e world, said a statement adopted at the world missionary conference held last month in the little mountain town of Willingen, Germany. At the call of the International Missionary Council, more than 200 delegates representing Protestant churches in nearly 50 countries had gathered to consider "the missionary obligation of the church."

Christians should study Communism in order to find a Christian approach to counteract it, the statement added. Communism, it said, is a "judgment of God upon Christians who have failed to take seriously the need for social righteousness and economic justice."

The wide diversity among Protestant confessional groups was also hindering the spread of the Gospel, said the statement. "Such a lack of unity reduces the credibility of the Christian message."

Another recommendation of the conference called for greater autonomy of native churches in countries where missionaries work.

LWA receipts lag

Lutheran World Relief depots received 1,056,693 pounds of used clothing during the first six months of 1952. This is 10 per cent less than was received during the same period in 1951.

Gifts for Lutheran World Action were also lagging. For the first six months of 1952 the ULCA treasury had received $711,833. This was nearly 11 per cent less than the amount received in the same period a year ago.

Apportioned benevolence receipts dropped during the month ending July 20, but were still 6 per cent ahead of 1951 for the half-year period. ULCA congregations have contributed $1,788,798 this year, about 34 per cent of the $5,203,000 budget. Unless the ULCA budget is met in full, home missions and pensions will suffer.

World News Notes

Understanding friend

For the past three years the chief administrator in the U.S. Zone of occupied Germany was the U.S. High Commissioner with the un-German name of John J. McCloy. Last week "Herr Mac" retired to return home, to be succeeded by career diplomat Walter J. Donnelly.

Foreign conquerors are rarely beloved. But as General MacArthur had won the respect of the Japanese for his fair, firm administration, so had Wall Street lawyer McCloy won the admiration of the Germans. He was "an understanding friend of the German workers," said a group of trade unionists. Two universities honored him. Political opponents united to wish him well.

Wisely aiding development of a healthy democracy and carefully injecting more than $1 billion American aid into the shattered German economy, he had helped build up industry and restore West Germany to self-support.

While McCloy's departure marks a milestone in the restoration of Germany, occupation will legally continue until the final ratification by all powers of the German Peace Contract and the European defense alliance. Debate on these matters is still going on in the *Bundestag*.

Catching comets

Not many generations ago scientists feared that speeds of more than 15 miles per hour might cause nose bleeds and illness. Man's faster pace by train, auto, airplane and rocket has written exciting chapters in history this past century.

Speed records of jet-propelled aircraft have been kept carefully guarded secrets for some time. Last week the Navy confirmed a rumor: its Douglas Skyrocket plane had attained a speed of 1,238 per hour during a test flight last ye also made a new altitude record—7 feet, about 15 miles.

Statisticians could have a field figuring out what this could mean. don and New York would be onl hours apart. In fact, because of the zone differences, a pilot could leave don and arrive in New York three before he started. At the rate things going, airplanes would soon be comets through the sky.

Roman Catholics in Scandinavia

Although the lands of northern E are known as Lutheran countries have a considerable sprinkling of church groups. Swedes recently given the privilege of resigning fro established (Lutheran) church, th paying a reduced church tax. Met and Baptist groups are among tho porting large memberships in the dinavian countries.

Last month figures were publish the German Lutheran *Kirchenz* showing that the Roman Catholic C has been able to establish in these a good-sized constituency. In Den among 3½ million inhabitants, the 22,000 Catholics cared for by at 99 priests. Among Sweden's 7 m people there are 18,500 Catholics w priests. In Norway, with almost 3 m population, there are 48 priests to 4,900 Catholics. Finland (popula million) has 1,900 Catholics ar priests. Among the 17,000 Icelande 500 Catholics and 10 priests. In all lands Roman Catholics have estab their own schools, even in Iceland, two such schools enroll 259 studen

EOPLE RECEIVING old age benefits
the Social Security system will have
payments increased under a new
passed by Congress. Retirement in-
es have not been stretching as far as
used to. The increase will not be
e, but it will help old people make
meet.

bout 4½ million persons are now on
Old Age and Survivors Insurance
SI) rolls and receive monthly checks.
se checks will be increased by $5 or
per cent, whichever is larger. Work-
who retire in the future will get a
lar boost in benefits.

p to now, the minimum monthly pay-
t has been $20 for an individual, and
maximum $150 for a family. The
law changes these limits to a $25
imum and $168.75 maximum. In-
d of being permitted to earn $50 a
th without loss of benefits, an indi-
al may now earn $75 without his
is being questioned.

ally disabled

ne controversial question has been
ther workers who become disabled
l retain their OASI coverage without
tinuing to contribute to their accounts.
s would be similar to the "waiver of
nium" provided in many life insur-
e policies.

he House approved the plan of waiv-
the contributions of those who be-
e permanently and totally disabled.
Senate felt that there should be pub-
hearings on the question before final
on. The conference report agreed to
waiver, but provided that the states
er than the Federal Security Agency
l determine the disability. Congress
t take final action on the administra-
details before the program is put
into effective and complete operation.

There has been increasing agitation to have ministers included under OASI coverage. Several denominations, including three Lutheran bodies, have taken official action favoring old age insurance for ministers, under Social Security. Other church bodies are strongly opposed to the idea, feeling that it would violate the principle of separation of church and state.

Some ministers apply

The issue arose under the present law when some ministers who were not in parish work applied for coverage as employees of church agencies and institutions. College and seminary professors who are ordained ministers were in many cases granted OASI status by the Federal Security Agency. A storm of protest arose, and FSA reversed its position, ruling that no ministers are eligible.

Congressman Harold Hagen, a Lutheran from Minnesota, introduced a bill providing that a clergyman employed as a teacher or administrator by an institution of higher learning shall be eligible for OASI coverage. Congressman Sterling Cole of New York introduced a bill making participation in OASI optional for all ministers. Those who chose to enter the system would do so under the rules for the self-employed. Neither bill was acted on by Congress.

If the present sentiment continues both for and against Social Security benefits for ministers, the 83rd Congress will have the tough job of deciding which church groups to listen to. The pros and cons will probably be aired in public hearings before the House Ways and Means Committee. In the end, public sentiment may be the deciding factor.

—ROBERT E. VAN DEUSEN

Prayer and religious observances at political gatherings make us seem a more pious nation than we really are

By REINHOLD NIEBUHR

I WONDER WHETHER OTHER television and radio observers of the two great political conventions have had the same reactions to the religious observances of these conventions as I have had. The meetings have been so regularly opened with prayer, and even closed by a benediction, that they give the impression of America being a remarkably religious nation. One wonders what foreign observers would make of this custom in our political life, for our foreign friends have frequently wondered how a nation so essentially secular should also seem to be so obviously pious.

The prayers one must admit were on the whole rather good. They encouraged a strong nation to humility, and one even asked God's pardon for the "malice and evil speaking" in our national life.

THE REASON I HAD SOME QUESTIONS about this obvious appeal to religious sentiments is that the appeal to both morality and to religion in political life can so easily be spurious. This may be so for several reasons. Religion may be a force in politics simply as the pride and prejudice of particular religious groups which have to be appeased and courted.

Sometimes the appeal to moral and religious sentiments and the claim of religious idealism is spurious because the political leader too simply assumes that his interest and cause is identical with the highest moral ideals. Sometimes it is not an unconscious assumption, but a conscious effort made to hide special i ests behind the facade of ultimate

These various corruptions cann course obscure the genuine moral a ligious elements in our national and cal life, but it is important fo churches and for religious people be too complacent about the app either moral or religious sentiment politics is a realm of moral ambigu is at the same time the arena where ests and powers clash, and the where conscience must resolve the of interests into some rule of justice

If there were no moral purpose i tics beyond the clash of interest would be undone as a nation. C other hand there are no political pur causes, and programs which are so c in accord with the highest moral pur and religious insights.

FOR THIS REASON IT IS IMPORTAN all of us, both from the religiou from the political side, to practice a ure of circumspection and restraint should not claim too much for our or be too sure of a perfect accord be our religious devotion and our pc enthusiasms.

In some respects democracy re a secular politics, for an explicit se ism seeks immediate ends without to ultimate issues, but a complacen gion can easily sanctify immediate by claiming ultimate sanctities for

loslems Are Hard to Convert

STEWART W. HERMAN

Mohammedan strength is increasing in the Middle East, while the Christian church has made little progress for many centuries

T IS NO SECRET that the Moslem world he most difficult mission field to pene-te. Although the long labors of many ssionaries have been rewarded by the nversion of a few individuals, it would fatuous to pretend that the Christian igion has made any substantial inroad Islam. To the average Christian who s seen his foreign missions take root l flourish in a dozen different religious ls, the remarkable ability of Islam to ist the blandishments of "western ture" has always posed a special allenge.

In a day like ours, however, when the ristian faith measures its staying power t so much against other religions as ainst the impact of communism and ner secularizing forces, the fact that e Moslem faith appears to have such a ong hold over its people is reassuring. is is especially true in the Middle East. the same time the Moslem world has le sense of common cause with the ristian West, largely because the ddle East associates Christianity with glo-American political and economic licy. Consider for instance the plight the Arab refugees from Israel. This happy identification has shed no glory on the Christian church.

Of course, the indifference Moslem peoples seem to feel for Christianity is not simply the product of recent political policies. It has its root in history. Although he may give undue importance to certain superficial observations, the casual traveler is nevertheless apt to be right in concluding that there are several reasons for this.

ONE REASON WHY the Moslem is so impervious to Christianity may be that the Prophet Mohammed, born several centuries after Jesus, embodied many Christian teachings and much tradition in what came to be known as Mohammedanism. Virtually every biblical character, especially of the Old Testament, is as real to the Moslem as to the Jew or Christian. Allah Himself is not believed to be a different God from ours, but simply bears a different name and is revealed in a different book—the Koran.

Another reason for Moslem immunity to the Christian message may be found in their innate conviction that Christianity is essentially a weaker religion. This has a military aspect.

Whatever humiliations they have suffered at the hands of Christian conquerors, for instance in the crushing of Turkey in World War I or the division of North Africa by Italy, France, Britain and Spain, the Islamic peoples do not forget that they possess the Middle East including Jerusalem, that they overthrew Constantine's great East Roman Empire with the Christian capital of Constantinople, that

---

Dr. Herman has traveled extensively in recent rs throughout the Americas, Europe and Asia Director of the Lutheran World Federation's vice to Refugees. He will on Oct. 1 become d of the National Lutheran Council's Divi- for Co-operation in Latin America.

they turned back the Crusades and finally that they occupied great areas of Europe from the fifteenth century right down to the beginning of the twentieth century.

Still another reason impresses itself on any visitor to a Moslem country, namely, the obvious beauty and grandeur of the great houses of worship which put local Christian churches to shame, including the Church of the Holy Sepulchre at Jerusalem. In Cairo, Jerusalem, Damascus and Istanbul, it is still the graceful minarets of many mosques which dominate the skyline. The silhouettes of American cities are justly famous but not for their steeples. The interior of all these mosques, whether large or small, is invariably simple and restful to the eye and the spirit. Much more than in our Christian churches, one gets the physical impression that the Moslem House of God actually encloses a small but airy corner of the heavens. There is a vast spaciousness unobstructed by any furniture except the pulpit standing near the shallow niche which points the way toward Mecca.

ARE THESE great, empty-looking mosques ever filled with worshipers? Usually the tourist encounters only a few people scattered over the rugs of each vast interior. But one Thursday night during the feast of Ramadan I attended a regular service in the huge Mosque of Suleiman the Magnificent, which crowns one of the seven hills of Istanbul. We Christians would compare it to a "prayer meeting," but I have never seen a prayer meeting like it in my life.

At first it seemed that the mosque would never be filled. Hundreds of men already crowded the front part of the tremendous domed structure and hundreds of women sat cross-legged behind a movable wooden railing at the rear just below us, but between the men and women yawned a great expanse of f we would think of as "empty pews."

However, people still poured th the entrance, jammed one agains other with shoes held over head. Fr distance they looked as though they walking on their hands. For more th hour the thickening crowd stre through the portal until every po inch of floor space was occupied an Imam, or priest, announced that the comers must stay outside or it wou quite impossible to pray. I suppos least 10,000 people were present.

As the service began at 9:30 P.M whispering and walking ceased. high-pitched intonations of the I shrilled out over the great congreg and soon caught up everyone in a of common prayer. In one great su motion, the whole floor of the mo seemed to rise as the tightly-packed gregation came to its feet. At an verbal signal the multitude bowed the waist, then—with the muted ro human surf breaking on the Roc Ages—they dropped to their knees fell forward on their faces in one flo gesture of submission to God.

THEY PRAISED GOD with the w body. Every muscle was brought play during prayer, which would tinue until dawn. I thought of the fortable pews in which we Protestan often relax at home letting the wander while the preacher does the ing, or even of the convenient cush which protect our knees from contact the floor. Here were thousands for w it was the most natural thing in the w to remove their shoes before they ste into God's house and who hu touched their foreheads to the gro Islam means submission.

As we left the great mosque afte

MOSLEM SHRINE IN JERUSALEM

Dome of the Rock, on site where Mohammed is said to have ascended into heaven

ur because my plane was due to leave rly the next morning, we threaded our y through crowds of worshipers gath-ed in the forecourt and even in the sty outer enclosure of the vast area. stead of ten thousand people at that ayer meeting, I thought, there may have en twenty thousand.

I no longer smiled at the sweetmeat wkers who stood along the curb with eir bottles of syrup and strange assort-ent of edibles. They still resembled the ft-drink and hot-dog vendors who haunt nerican sport events, but there the rallel stopped. Moslems who had sted from dawn to dusk during Rama-n could hardly be blamed for taking freshment during the night-long vigil.

EARLIER THAT SAME DAY I had had the eat privilege of lunching with His All oliness, Athenagoras, Ecumenical Pa-arch of the Orthodox Church, and now e words which he had uttered only a few hours earlier in quite a different connection came back to me: "We must learn to know each other a little better."

The tourist who idly follows the directions of the guidebook in seeking out the Patriarchate in the old Phenar district of Istanbul beside the Golden Horn suffers considerable shock if he happens suddenly to be ushered into the presence of His All Holiness. The cobblestone street leads away from the new Ataturk Bridge along the ancient Byzantine seawall now obscured by lumberyards. A few ancient houses witness to the splendor of this section in former centuries. The Patriarchate is today a modest oasis of cleanliness and tranquillity in the old town.

Here, if anywhere, one would expect to find an air of antiquity befitting the fact that the Patriarchate of Constantinople is the earliest spiritual capital of the so-called Oriental Churches. Its prestige increased as the ancient bishoprics of

Antioch, Alexandria and Jerusalem refused to acknowledge the Roman Popes. Even today Syrians, the Copts and the Greeks hold that the Orthodox Church is the one true Christian church. During the heyday of the Turkish Empire the Moscow Patriarch assumed leadership in the Orthodox world, but today the tables have turned again. Moscow is in bondage to Soviet Russia, while Istanbul enjoys great tolerance under the Turks.

STRANGELY ENOUGH, the present Ecumenical Patriarch is an American who, upon being elevated to his present position, was sent back to Istanbul aboard a U.S. naval vessel. The stately and gracious churchman, with luxuriant gray beard, dressed in voluminous black robes and wearing the high-crowned black cap, unhesitatingly displays his deep affection for the United States. He takes modern pride in the new printing presses which he has installed behind the old church.

Today it is difficult to realize—even after visiting the Patriarchate—that Istanbul is the heir of Byzantium, the glorious capital of the East Roman Empire which was established by the Emperor Constantine who decreed the conversion of the Roman Empire to the Christian faith. He built the beautiful Church of St. Sophia.

THE CHURCH, WHICH STILL stands today, was begun by the Emperor Justinian in A.D. 532 and is still one of the most magnificent churches in the world. When the Turks smashed the tottering Empire in the fifteenth century, St. Sophia became a Mohammedan mosque and it was not until the establishment of the Turkish republic after World War I that it was "secularized" as a public museum.

Owing to expulsions and exchanges, there are no longer any Greek Orthodox Christians left in Turkey, except in and around Istanbul. What was once a Greek city has today about 80,000 Orth Christians worshiping almost exclus in relatively modern churches. Only Patriarch himself is permitted to ap in public in his ecclesiastical robes. C bishops and priests are required to in civilian suits. Except for the A bishop, this applies also to Roman C lics in the Republic which Must Kemel Pasha not only "westernized" also "secularized."

I was told that there is now a pop religious revival in Turkey constituti revolt against the extreme secularis the early Republican period that thre a new wave of Moslem fanaticism. H ever that may be, there can be no d that the Moslem faith is a vital forc modern Turkey and throughout the dle East. Western Christianity has much of its little prestige. In every ern suburb you see new mosques b built. The people themselves are pra Large masses of them during Ram obey the injunctions of the Koran way which puts our Christian Le observances to shame.

CERTAINLY THERE IS SOMETHING assuring about the presence, on the of militant atheism, of peoples that give themselves to prayer. Belief in Almighty God seems to be ineradic rooted in the hearts of the Middle E God grant that the Orthodox Church, which for centuries has paid in suffe for its early glory, may be enable make its full contribution to the w wide fight between Godliness and G lessness by witnessing in Islam to faith in Jesus Christ as the Son of G

Three potent forces are today cont ing for the Middle East: the Moslem f the Marxist faith and the Christian f The first and last proclaim that the a God.

Channel 9 Goes Lutheran

By RICHARD T. SUTCLIFFE

Success of trio of telecasts by Holy Trinity Church, Chicago, reflects long hours of preparation plus excellent advance publicity

WGN-TV—the eyes and ears of the icago *Tribune*—is one of the larg- and most powerful television stations the Midwest. Within electronic range its mighty transmitters are well over a llion TV sets. Multiply the number of s by the four to six people whom tele- ion authorities believe watch one set gularly . . . and you have a lot of tele- wers.

Until the last Sunday in April, few midwestern televiewers had seen a Lutheran church service. None had been telecast from midwestern TV studios, although at least one—originating through WPTZ, Philadelphia, from Tabernacle (ULC) Church in West Philadelphia—had been carried by several midwestern affiliates of the National Broadcasting Company. (*See* THE LUTHERAN, *Feb. 20, 1951.*)

WGN-TV's Chris Erskine discusses last-minute plans for Lutheran telecas
Education Director Myrtle Stahl, Rev. Clyde Steele and Choir Director Elizabet

But on April 27, the first of a series of three Lutheran television programs was aired with the choir, pastor and a few churchmen of Chicago's Holy Trinity Church taking leading roles.

That first telecast utilized The Service as conducted throughout United Lutheran churches every Sunday morning (despite the fact that the telecasts were aired between 7:00 and 7:30 P.M.). The second, telecast a week later, featured The Vespers, while the third, viewed May 11, was a religious production based on the Church Year and utilizing symbolism of the church against a background of church music.

To viewers who knew what the chancel and nave of Holy Trinity looked like, the television screen produced a program apparently originating in the church in the 1200 block of Addison St. Such was not the case (not that deception was deliberate) for WGN-TV production people had reproduced a chancel set that was surprisingly similar to the real one at Holy Trinity (*compare cuts on pp. 17 and 19*).

THE FIRST PROGRAM had scarcely faded from home screens before telephones in WGN-TV's studios began ringing. of the callers went 'overboard' ir complimentary words of appreci says Pastor Clyde G. Steele—" they were prejudiced, so we thanke but didn't let them give us swelled h

Next day, letters began piling h WGN-TV desks:

"Thanks for the inspiring messa for the splendid music . . ."

"It was a great week-end for th therans . . . it made me proud to b The message was inspiring, the beautiful!"

"Your programs . . . were most warming. We . . . hope to see m your magnificent work on TV future!" (This one was signed by one identifying himself as of the F Catholic faith.)

A Missouri Synod pastor in I wrote: "I liked your format . . . k that way and (don't) resort to the ular' approach. Your program wil splendid public relations job fo United Lutheran Church . . . if I c of help in advancing the cause of telecasts, let me know!"

Phone calls and letters weren't a

ponse, though! Pastor Steele found iself recognized by total strangers in es, newspaper offices, on downtown ets. A week after the third program, was tapped on the shoulder while pre- ing to drive his golf ball down the way. "I know you, don't I?" asked the nger. "Aren't you the pastor who's n conducting the church services on N-TV?"

The most appreciated (and most re- le as far as television people were cerned) word came from the station lf. Response to Holy Trinity's pro- ms, said one TV official, was greater n the combined total received on sim- programs conducted by other rches on "Faith of Our Fathers"— of the series on WGN-TV.

This was made even more remarkable en station personnel pointed out that other churches telecasting prior to Holy Trinity programs had a total of it weeks of mail and phone response. The TV people classified the Lutheran l as "most favorable," and noted enthetically that the people writing in icated an audience of high intelli- ce.

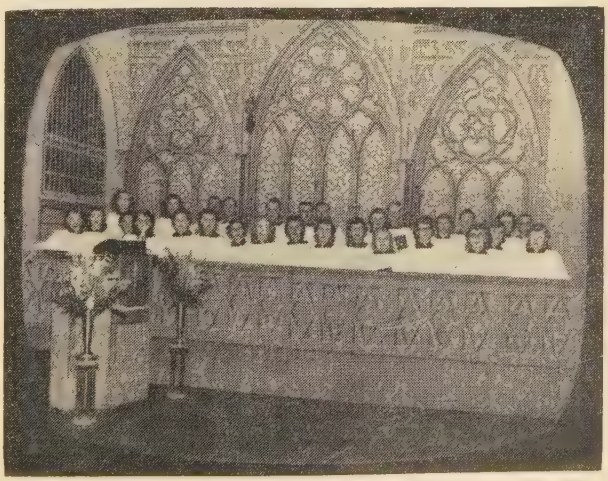
A rating service (employed by WGN-TV) estimated that there were over 300,000 viewers for the first Lutheran telecast. The same service estimated a 50 per cent increase in listening-watching audience by the end of the third program.

Significantly ("we'd like to think that Holy Trinity was at least partly responsible for this," commented Pastor Steele later) WGN-TV received an award from the Illinois Federation of Women's Clubs shortly after the conclusion of the third Holy Trinity-presented program for the "excellent" programming found in "Faith of Our Fathers."

MUCH OF THE SUCCESS of the series, of course, was due to efforts of Pastor Steele, his choir (long rehearsals prior to the first program, several more under the hot brilliant TV lights at the studios) and other churchmen behind the scenes.

A good bit of the response, though, could be attributed to the thorough job of publicity done before the trio of programs ever hit the ether!

Notices were sent by Holy Trinity to Lutheran congregations of all synodical affiliation in a 50-mile radius of Chicago! Space was bought in television listings, in neighborhood and metropolitan news-



dwestern televiewers ching Chicago's Chan- 9 late this spring saw image on their screen tart of "Faith of Our hers" telecast featuring or and members of y Trinity Church. mpare this photograph one on page 17)

papers. Postcards were mailed by members to friends who might be interested and who also lived in the station's range. Contacts were made through the channels of Luther League, WMS and Brotherhood of the Illinois Synod. Synod President Harmon McGuire aided the cause with a personal postcard campaign.

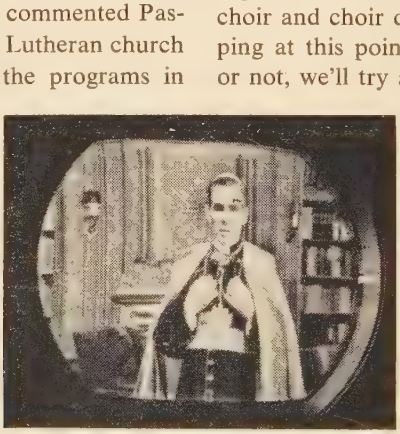
(Publicity was so good that the television station requested copies to be used to guide other congregations in the future.)

Pictures and stories were carried by the synodical publication, *The Gleaner,* in advance of the April 27 telecast. A Chicago TV columnist co-operated with preprogram paragraphs; a local newspaper devoted nearly half a column of advance copy on the programs.

"As far as we know," commented Pastor Steele, "every United Lutheran church in our area publicized the programs in its Sunday bulletins: many pastors know, made personal pulpit announ ments. In addition, we have bul from Augustana, ELC and even Mis Synod churches, proving that our p licity went outside the ULCA."

DID MEMBERS of Holy Trinity televising?

"Our choir worked hard to ma good presentation, and to render a se to the United Lutheran Church in cago. Their reaction, despite the rehearsals, is 'when do we do it a All of us at Holy Trinity would li join other Lutherans in continuing important work in television. W willing to put at anyone's disposa meager know-how and the results o experience, including the talents o choir and choir director. We're not ping at this point. Whether others or not, we'll try again . . . SOON!"



BISHOP FULTON SHEEN
. . . obituary spot filler

Competition

When one of the major television networks (Dumont) offered free time to the major faiths for a half-hour religious telecast, the Roman Catholics were the only to accept the offer. Their representative, Bishop Fulton Sheen, of New York City ever, found himself in an "obituary spot" (i.e., opposing Hooper-raters Milton Ber Frank Sinatra) on Tuesday evenings.

Within weeks, Berle's popularity had dropped off 10 points and television colu hinted broadly that Bishop Sheen was the one and only reason.

When asked for comment on his drooping Hooper, Berle mused: "If I'm going eased off the top by anyone, it's better that I lose to the One for whom Bishop is speaking!"

—DICK SUT

Where Pastors Share Their Troubles

DOROTHY RICKARD

Rural ministers at summer conference at Penn State find that others have met and solved the same problems they face

When John Brown became pastor of ural church in Pennsylvania, he didn't ow that he was also expected to head local Parent-Teacher Association, the d Cross and many other civic organiza- ns.

By skillful maneuvering, Pastor Brown naged for a while to sidestep these es. One day he discovered that all the mmunity's men and women were doing same thing. No one would willingly cept any responsibility.

Pastor Brown checked over the notes had made when he attended the Con- ence for Town and Country Pastors, d annually at the Pennsylvania State llege in co-operation with the state uncil of Churches. There he had heard ilar problems discussed by other pas- s. So he wasn't at a loss for a solution the situation in his community.

He decided that the solution was a mmunity civic organization like a serv- club—only there wasn't any among town's 700 people. So Pastor Brown ited the district governor of one of the ional service organizations to come to town and speak to a selected group men.

When they gathered for the lunch- n, they included a high school prin- al trying to better his school, an insur- ce salesman with business on his mind, president of the town council who s compelled to come, the town's grocer, civic-minded lawyer and the minister. When the meeting ended the minister had shared his problem. Each left with the responsibility of finding four other members so a club charter could be granted to them.

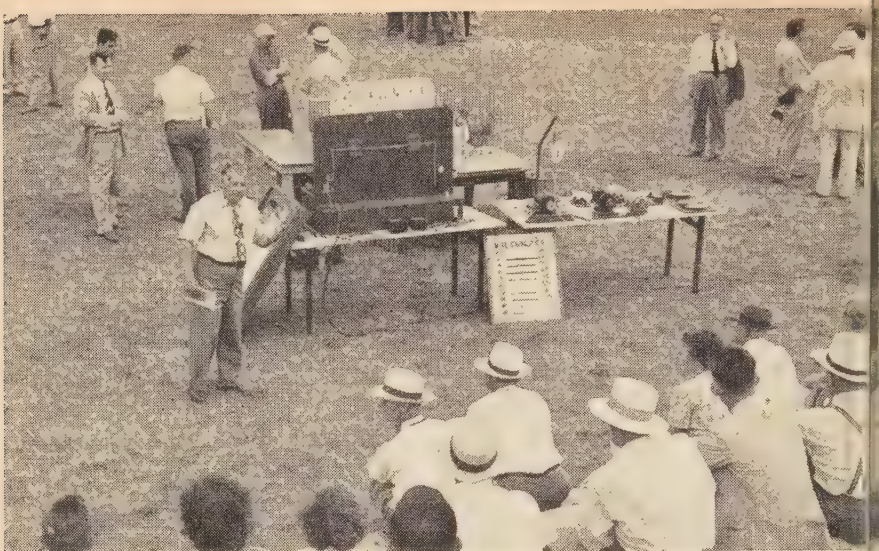
Members were easily found. Greatest difficulty proved to be finding a place where a dinner club could meet. That's where their wives came in. Offering to serve dinners in the church social room, they set the meeting nights by agreeing to provide two meals each month.

In a relatively short time this club of 25 men in a pocket-handkerchief-sized community had sponsored a new road through the town; established a Boy Scout troop; sponsored a Halloween parade and fun night, replacing the former six-week pre-Halloween period of destruction; collected used toys and repaired them for redistribution to poor children; backed an eye-glasses project, paid for by fining the membership for misdemeanors during a meeting (if they were too good they got fined for that!); and took under their sponsorship a child born without sight and a young girl who is going blind.

The club has more than met its original purpose. Along with this, it has developed latent talents of leadership in unexpected places . . . a bus driver . . . a hardware clerk.

Moreover, the club has contributed to church attendance through acquainting the minister with the sometimes-churchgoers and converting them into regular attendants.

It has even brought new members into



PASTORS LEARN ABOUT NEW FARM METHODS
They can pass the information along

the church, for the two blind children's families were without church affiliation. When the club took an interest in their children the parents responded by joining the church.

This is only one of the community problems which rural ministers are learning to solve by attendance at conferences and leadership camps similar to the Town and Country Pastors and Wives Conference.

AN ENTHUSIASTIC GROUP of 100 ministers—two-fifths of them Lutherans—took advantage of the 14th annual Penn State Conference this year. Pastors and wives attended lectures by college faculty members and by Dr. H. Richard Niebuhr, professor of Christian ethics at Yale Divinity School. Four afternoons of the conference were devoted to workshops varying from "Using the Radio" to "Church Music" and "What's New in Farming." Evenings were put to work with round-table discussions on topics such as "How Can the Pastor Supplement His Income?" Wives attended cour cooking and homemaking.

Practical demonstrations of new chanical aids for farmers and new ods of farming were given, so p could return to their rural parishe pass information along to their pari ers.

Most practical part of the conf consisted of forum sessions where attending could discuss their co problems and hear how others ha and solved them. Many exciting of community progress developed these presentations.

ONE MINISTER reported that h sent to a Pennsylvania community than 1,000 persons. He soon ob that there was no place for the yo the community to congregate othe the local pool room. He asked the ministers of the community to join opening an undenominational yout ter. Two expressed interest.

The three ministers got the nar

e key young people of the village. At organization meeting, attended by 15 20 young folks, officers were selected plan and run a Christian youth center. Now meetings are held each Saturday ening with local talent supplying the ertainment. Ping-pong, a radio, phonoaph and various games attract the boys d girls even when no special program scheduled. Social and recreational ivities are paid for out of a collection te. After operating for a year, this uth center now attracts between 75 and 0 young people each night—the entire en-age population of this small comunity, according to the report heard the conference.

From a Maryland village of 500 peo-, another pastor reported that there s constant talk about the need for a e pond, where water could be stored use in protecting property against es.

Seeing the need for this project, he ged the women's society of his church back construction of such a pond. nen the women began to move, things ppened fast.

First, they called an open meeting. ey invited a pond construction expert speak to them. They organized and cted officers. They approached the man owner of the site selected for the nd.

Would she sell?

She would not—but she would be ppy to give them the land.

That definitely put the women into the siness of building the pond. Their next move was public solicitation of funds. Finally there was enough money to pay for a shovel to dig out the pond.

But fencing costs money, and the pond had to be fenced. So a second solicitation was necessary. That went slowly until a civic-minded citizen contributed the fence posts. The 4-H Club boys placed them. And the 4-H Club girls planted trees in the vicinity of the pond to beautify it and to conserve water.

About that time the rumor could be heard in every kitchen and club in the community that the springs that fed the pond were inadequate.

"The pond can't put out a kitchen match," someone said.

To stop this rumor it was decided to invite the fire companies of three neighboring communities to come for a test of the fire pond.

The pond was a success. Its real value was proved when two minor blazes occurred in the community. Both were extinguished before becoming major fires. Meanwhile a fire occurring on a near-by farm—outside the range of the pond—burned a barn and all the farmer's livestock.

Even the children of this community are happy about the fire pond for they have discovered that it gives them the best of all playgrounds—a swimmin' hole.

All over the nation idea-making conferences are going on, designed not only to show ministers how they can better their own churches, but also how they can benefit and improve their communities.

The Word of God is not a *then;* it is a *now.*—Joseph Sittler, Jr., in *The Doctrine of the Word of God* (Muhlenberg)

They're Making Suckers Out of Us

By DAVID F. CONRAD

Traveling revival preachers hoodwink ignorant people by fo threats and promises and do great harm to established chur

RINGLING BROTHERS AND BROADWAY have been missing the greatest acts of the age. Modern traveling revivalists are producing the most sensational and widely publicized actors America has ever known.

Their phenomenal growth stems from "hell fire and damnation" appeals to man's spiritual weakness and human fears. Billboard and newspaper announcements scream headlines reading: "POWER TO HEAL"—"A VISIT TO HEAVEN"—"FROM A DRUNKARD IN A DANCE HALL TO A PREACHER WITH A PROMISE"—"HEAR A CONVERTED JEW"—"A SIOUX INDIAN IN COSTUME PREACHES THE GOSPEL." And the competition gets keener and the spine-tingling appeals more fantastic . . . all in the name of Christ.

The results of modern itinerant revivalism are serious and far reaching. Much of the constructive good that the organized church has been doing in local communities for many years is being undermined. Let us accept what good might come to some repentant sinners who may accidentally be swayed by the traveling revivalist. However, the good that may be done has little comparison with the evil that is done and has to be dealt with by the local churches when the "Revive Us Again" boys pull out.

MODERN TRAVELING REVIVALISTS that they cannot stay in one tow long. The money runs out. Exc audiences are good for only three weeks. The novelty of a new b sweeping clean soon wears out a new place to sweep is sought.

The advice of a certain seminary fessor could hardly be heeded by revivalists. He said, speaking to a g ating class, "Wherever you go as p remember that you go as though first flock is your life's work." Fe vivalists could stay in one communit do effective work with their circu programs. Good for a few matinee evenings in one town and then ten all must hurry by night to another.

WHAT HAPPENS TO THE ESTABL church faced with the bag of tricks and left by the revivalists? The c is shunned and spoken against. The ple who were "revived" seem to gained enough religion to last unt next evangelist comes along. An revivalist has used the local church bership to build up his caravans of t personal fortune, and himself as a g some sort.

Another source of irritation is in the way he whips his listener being the kind he can use. He us emotional whip without reason, i gence or edification. Most of them a specially hired song leader and "c leader who does the whipping by

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The Rev. Mr. Conrad is pastor of Christ Lutheran Church, Birmingham, Alabama. He will on Sept. 1 become dean of the Alabama Lutheran Bible Institute.

ıgs he calls "old fashioned gospel ıgs." The songs may certainly have :n fashioned but could not be old. The jority of them can be dated to Fanny ɔsby or Sankey. There are many old ɯns like "Beautiful Saviour" and "A ghty Fortress" but these don't have ɓugh stir or shout to suit the emotional ɔgram of the revivalist. The genuine l hymns appeal to the heart and mind, t the foot, hand and eye. The Lord ashed feet" and avoided "the drums the Pharisees on street corners" but t the "revive us again" boys.

Then there is the high-pressure used the "circus-rider" of the Gospel. His ıyers are used to embarrass his hearers o showing off their belief or "pick-cketing" their purses. Hardly does it e him to tell his congregation that by ing to his program "surely the Lord l bless." When did the Lord ever sell ɔlessing? These methods of force stem m the one thing Jesus did most to ch against . . . fear. And the modern revivalist makes himself rich by using it!

The most doubtful claim of the modern "circus riders" is their supposed access to the miraculous powers of God, powers by which God does special things for people through them. They blow their trumpets with such announcements as: "Divine Healing" . . . "Insight to Heaven" . . . "The Modern Anti-Christ." They grow upon the ignorance and broken backs of simple people. They exploit the very power of God himself to recruit crowds. Such claims are as much ballyhoo as the man who claims he can swim in a pool full of sand!

In hundreds of towns and cities throughout our land this summer the clowning chicanery of these revivalists is being carried on. They make a mockery of Christian faith and harm the churches in areas where they operate. It would open the eyes of many Christians if they could see and hear for themselves the evil which such men are doing in the guise of preachers of the Gospel.

✠

Workers Together With God

She was just eight years old and looked very small and frail against the sheets of the hospital bed. Even with the red rubber tube pasted against her forehead and running into her nose, you could see that she was pretty. The doctor, the nurse, the grandmother and the pastor all stood around the bed, curtained off from others in the children's ward.

Finally the doctor said, "I've done all I can. I don't have wings."

The grandmother murmured, "God will help her."

The pastor said, "Let us pray."

Maybe it was only the rustle of the nurse's nylon uniform, but it sounded like the rustle of wings. As the pastor's soft voice implored the Throne of Grace, the little one relaxed and natural sleep seemed to come to her. The Great Physician had come into the room and was taking over.

The doctor took the pastor's coat lapels in his hand as he said, "That was the help I needed. The prayer carried her over the worst." A doctor's skill, a grandmother's faith and the power of prayer are a combination to win victories.

—John D. Foerster

Grandma's Prayer Was Answered

By PHYLLIS BRANDT

And God sent a pastor to shepherd the sleepy country congregation

A HUMID BREEZE BLEW gently through the window. The morning sun brought beads of perspiration to Anna's wrinkled brow. She fanned herself lazily with the church bulletin and tried to concentrate upon the preacher's sermon. Except for Pastor Thomas' deep, resonant voice, the country church was silent. Even little Jacob sat quietly.

Grandma Anna fixed her eyes on the preacher. His unusually tall stature commanded dignity and respect, but the gentleness of his eyes and the sincerity of his smile indicated a humble and sympathetic man. This was his first sermon at Bethany Church. So many preachers had come and gone that Grandma Anna said a silent prayer that this might be the shepherd to gather Fox County's wanderers.

Her eyes unconsciously began to stray about the sanctuary. Only a few members had come out. The sheep had certainly gone astray.

Jacob yawned and his curly head fell into her lap. He sighed and fell asleep.

ANNA BLINKED HER EYES. Her mind had been wandering again.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you . . ." The preacher paused and looked around at his flock. How few they were . . . almost insignificant. There was no challenge in this country church. Bethany Church was too poor to support a pastor.

Grandma Anna's heart almost failed in that brief moment of silence. It was as though she had read the young man's thoughts. She turned her eyes upon him.

". . . For everyone that asketh ceiveth; and he that seeketh find Amen."

HIS HANDSHAKE was hearty enoug they passed through the church door. greeting was warm.

Jacob raised his eyes as the pas hand gently touched his mussed-up c

". . . and you, little boy, what is name?"

Grandma Anna prompted, "Tell your name, Jacob."

"Jacob. Little Jacob," the pastor peated softly, "and where is mother?"

"Sick." Jacob found his voice.

"She's sick, Pastor. She's been ill long while," Grandma added.

"And does she live with you?"

"She's my daughter," Anna replie

"I will visit her this week. Tell we'll pray for her."

Anna's puzzled eyes sought his.

"Does, does that mean . . ."

He smiled, "Yes, Grandmother, Jacob will need someone to help climb the ladder to heaven; and I'v ways wanted to serve in a country chu Perhaps I'll drop by later this afternc

ANNA'S FEET MOVED as in a drea she took the child's hand and began mile's hike up the dusty road.

"Grandma, is he g o n n a be preacher?" Jacob asked.

Grandma smiled as the breeze see to whisper, "Ask and it shall be g you . . ." Anna had asked, and God answered.

THAT CHILD!

)AN TOOK HIS EYES from the road long ugh to glance at the back seat. He ied back with a grin. "All asleep back 'e?"

moved around to look. They were completely out. Karen, in the middle, dropped her cheek on top of Pete's 'd which rested on her shoulder, while ie had stretched out with her head in 'en's lap.

They certainly are. All curled up like py puppy dogs."

Fight like cats one minute and sleep pups the next."

Oh, now, I wouldn't say they were ting like cats! They were tired and n't know what was wrong with them hey took it out in arguing. We have xpect that. After all they aren't little ter saints."

You can say that again!"

Ve slowed down for a town and the t, reflected from sidewalks and glass e fronts, came oozing into the car. stopped for a traffic light and the ies in the back seat stirred and mut- d fretfully before going back to sleep.

'HEN WE CAUGHT THE PACE of the fic lights and before we knew it the iness district was behind us. Here, ier large homes were set in spacious ns. In front of one pleasant English lor—I think that's what you call the e with the timbers showing—house, a sant-looking woman was weeding the er bed.

Dan, she looks for all the world like that Mrs. McIver, Mabel and I called on last week!"

"Doubtless her sister. Small world, you know."

"All right. I know I'm always seeing resemblances and trying to trace relationships, but you must admit sometimes I'm right!"

"Want to stop and find out?" he asked, but I noticed he stepped on the accelerator as he said it.

"Silly! Just the same, the way people move around these days, they are related to people all over the country, not just in one county or state. If you know nice people one place you find them all over."

"THAT'S TRUE. IN OUR evangelism committee of the council one night we were talking about how important it is for church members to be loyal to Christ and His whole church and way of life, not just to a particular congregation. That's one of the things that makes it so hard to get them to transfer their membership when they move into a new community."

"And even when they do transfer it is so hard for some to feel a real sense of responsibility. Take that Mrs. McIver I mentioned. She was lovely to us. Interested in everything we had to tell her about the work our women do and comparing it all to the work she used to do back home. Missionary Society, Altar Guild, Sunday School Association, congregational suppers, sewing for social missions—apparently she'd been in on

everything like that. But when we'd try to get her to say she'd help on even one thing in our church she'd just come back to, 'Well, I don't know. I don't feel really at home yet. Maybe when I know more people.' "

"There you have it. How does she think she's going to get to know more people? By coming to church on Sunday, saying 'good morning' and 'good-bye'?"

"WE DIDN'T SAY IT QUITE that way, but that's the general idea we tried to get across. But all we could get was a smile and, 'Well, thank you for coming. I'll see.' "

"I thought you women were biting off a pretty big bite when you went after all the women in the congregation. It stands to reason some just won't come along."

"But how could we tell which ones if we didn't visit and find out? Now who would have thought Mrs. Downfirth would be so delighted to have us come? She seems so self-assured and slightly on the snooty side, but we found that's just a front. She's really rather shy and didn't like to go to things just from seeing a notice in the bulletin. She's been wanting to come to something and now that we've asked her and she doesn't feel she's pushing herself in, she surely will."

"You hope!" He braked behind a truck and let a string of new cars go by before edging out to pass.

"Why, you old sourpuss! What makes you think she won't?"

"Experience, madame. You know how I've tried to use the new men for ushering. You know how many Pastor Ittel takes in in the course of a year. And how many are willing to be pinned down to being there on specific Sundays? If I get two or three regulars, that's good."

"Oh, well, they're men, after all."

"Now who's a sourpuss?"

I HAD TO LAUGH with him, even v
tried to defend myself. "No, I didn't
it that way. I just meant that while
have always been a handful of fir
men in every congregation, as a
men haven't had to do much."

"And in the meantime you wom
going right on pushing!"

"The church council would ru
day we let up, mister!"

"I know. And I didn't mean to
cold water on this little project of
I was just thinking of the woma
went to see with the seven young ch
Anyone would know that she has
than enough to do just looking aft
home."

"You'd think so. But she thanl
for coming, too, and said she'd b
to come to the missionary meetings
the smallest child is a little better a
come along and behave and she's
to help with the dinners next fall
the older girls can take over at h

Karen's face popped up betwe
"Who was that? Who you talking a

"A lady you don't know, dear
you have a nice nap?"

"Umhmm. Can I come up fron
you. They are taking up all the

"They" certainly were. Karen h
out from under and left Susie an
piled in a heap.

"Can't you straighten them out a

"I'll wake them and they'll yell.
come up front?"

"If you can climb over without k
our chauffeur. If we stop, our sl
beauties will wake."

I crouched in my corner to make
and with much scrambling she was
the top." She settled contentedly b
us.

"Now," she smiled, "what wer
saying?"

That child!

rsonal Problem Clinic

isin marriages

JESTION: Would you give your opinion subject which has many times come to ttention? What is the theological reason he disapproval of the marriage of second ins and third cousins?

REPLY: Disapproval of cousin marages is not a matter of theology but of netics (a branch of biology). The popur idea is that all cousin marriages are ngerous or bad. This has not been borne it by science. In some cases such marages are undesirable, whereas in others ey may be advantageous, as far as qual- of offspring is concerned.

Marriage between close relatives has for nturies been prohibited both among imitive peoples and among those of dvanced civilization. In all states of the .S., Hawaii, Alaska, and the District of olumbia marriage is prohibited between other and sister, mother and son, father nd daughter, grandmother and grandson, andfather and granddaughter, uncle and ece, and aunt and nephew. Twenty-nine ates forbid first cousins to marry. Nine ates forbid marriage to a grandniece or andnephew. Six states forbid marriage a first cousin once removed. There are so various other restrictions in the differnt states, some of which prohibit marages of persons who are non-blood relaves. Most of the laws are derived from illenium-long traditions and folklore. ome, however, are in line with estabshed facts.

Hereditary traits are transmitted from ne generation to another through the nes which are found in the twenty-four irs of chromosomes which human sperm lls and egg cells carry. Some of the aits determined by the genes are domint, while others are recessive. Dominant aits have a stronger tendency to appear offspring than have the recessive. If an desirable recessive trait is carried by th parents the danger of its appearing the offspring is great. Since in a marriage of first cousins there are two grandparents in common, at least one fourth of the genes will be the same. In second and third cousins the overlapping of genes will be decidedly less, but the danger is still there.

Intermarriage between blood relatives of high quality has yielded many superior progeny. Charles Darwin married his first cousin and they produced many distinguished descendants. In the Old Testament period Jacob married his two first cousins, Rachel and Leah, while Abraham married his half-sister, and Moses' parents were nephew and aunt. There are many historical cases of beneficial inbreeding.

The benefits or disadvantages of marrying close blood relatives depend upon the kind of people they are, and especially what kind of ancestral lines they have.

Dr. Amram Scheinfeld, in his book, *You and Heredity* (new edition), gives this advice, "For the present, however, we must conclude that unless a family is of unusually high quality, and known to be free from serious hereditary defects, cousin marriages should be discouraged." It may be added that marriage into any family which has shown serious hereditary defects is dangerous.

Public speaking

QUESTION: For some time I have wanted to learn to speak in public, but whenever I get on my feet in the presence of even a small group I become nervous and get all mixed up. How can this fear be overcome?

REPLY: Some of us have had a similar experience and almost despaired of ever succeeding, but now the main trouble is to stop talking. In most cases persistence is the answer. Start with a very brief talk, prepare it in outline form, study it, see its importance, and then speak it as well as you can. Think of the message rather than your uncertainty or the impression you are making. Keep at it until you have won. —EARL S. RUDISILL

We Need God in the First Grade

If the education of our children imparts to them no knowl
of the greatest truth, the results are likely to be disas

FOR SEVERAL HUNDRED years the writer of *Ecclesiastes* has been in the dog-house of public opinion. In our generation, we're beginning to have a faint suspicion that maybe he did know what he was talking about.

Listen to what he says, as Gordon translates it: "I set my mind to search and to investigate in wisdom everything that is done beneath the heavens . . . And I set my mind to knowing wisdom and to knowing madness and folly. I know that this too is striving for the wind. 'For more wisdom is more worry, and increase of knowledge is increase of sorrow.' "

On the whole, we haven't liked that kind of talk very well. We have been confident that knowledge and education would be the magic carpet that would carry us out of a world of superstition and poverty and ignorance and war into a world of riches and peace and plenty and harmony.

BUT NOW a generation is reaching maturity that has been rudely shocked by two world wars, a debilitating depression, and a threat of a third world war that even in its incipient stages is threatening to engulf our precious, hard-won freedoms. There are many hopeless echoes, even from the corridors of the universities, of the writer's words: "The crooked cannot be made straight"—at least not only through education.

Because education is such a large factor in our world today, it's very important that a Christian should know what God has to say about it. Of course the doesn't give a certain curriculum should be adopted by a school sy The world changes, and our study has to change, too. But the Bible give us a couple of basic precepts education that, as Christians, we c ignore.

THE FIRST is that God made this and everything in it, and it's a good v In the world of education, that that God made the elements that make up the study of chemistry. He the relationships that go to make u study of physics. He made the lan the waters that constitute the stu geography.

He made the relationships of nu that produce the study of mathem And God made the human mind capable of understanding, at least in degree, the marvels of His created v It is the Christian's conviction that fore God intended that we should us minds to understand His world a enable us to use his creation in the He intended it should be used.

The second of those Biblical pre is that we are all equally children of That, in the world of education, has one of the major factors in our philosophy of public education: th child of the poor is as entitled to e tional opportunities as is the child rich.

These two precepts we don't hav much difficulty in applying, at lea

rence for the Lord is the beginning of wisdom; fools despise wisdom and instruction.
PROVERBS 1:7

ry, although we may balk at the self-
pline inherent in the first, and in the
ased taxes resulting from the second.

UT THERE IS A THIRD precept of edu-
n in the opening paragraphs of Prov-
that is likely to cause us more trou-
"Reverence for the Lord is the begin-
of knowledge."
o Christian is likely to disagree with
. The problem is: How, in a system
ublic education, will you ever teach
rence for the Lord as the beginning
nowledge?
ome have tried to find the answer by
ng that it isn't the business of the pub-
chool to teach reverence for the Lord.
t's the responsibility of the parents
of the church. Certainly we parents
Christian teachers in the church can
much—a great deal more than we
e been doing—to give the child a
cally Christian understanding of his
ld.
ut this involves a great deal more
iplined attention and consecration to
problem by the average Christian
ent than he has been willing, in the
, to give to it. It means, too, that the
rch will have to improve, tremen-
sly, the quality and the quantity of its
gious instruction. We shall have to
erstand that money spent in equip-
t for the church school is among the
t important of all investments the con-
gation can make. The job of teaching
he church school cannot be relegated
half-hour of haphazard, unprepared
ruction.

UT EVEN AT BEST, some say, that isn't a complete answer. Because the child is exposed to an artificial division. In public school he learns all about the world around him. In church school he learns that God is at the center of all else that he has learned. But if God is really at the center, why don't they say so on weekdays, too? Some people are trying to find a way of incorporating religious education into the public school system.

A third group, feeling that both of these are inadequate, advocates parochial schools, church-supported schools. Aside from the financial problem (which ought not to be very important if we really believe in the importance of Christian teaching) is the very real problem of what this would do to our public schools, and what it would do to divide even further our society which is already so tragically segmented.

Christians, deeply involved in their own schools, would inevitably withdraw their support and interest from the public schools. Would that not tend to make them not only *non*-Christian, but actually *un*-Christian, so that the total impact might possibly be more paganizing than Christianizing. And yet the possibility of that alternative of parochial schools cannot be dismissed lightly, because we Christians really believe that reverence for the Lord *is* the beginning of knowledge. Knowledge that is divorced from reverence for the Lord is very likely to end up serving the devil.

These are some of the problems that Christians must face if we are to prevent education from being a stumbling block to "these little ones."

Comparing New Testament Translations

What Is the Best New Testament? By Ernest Cadman Colwell. University of Chicago Pr
pages. $3

Dr. Colwell, formerly president of the University of Chicago, is chairman of a
national committee of scholars who have set to work in making the first complete com
of the text of all manuscripts of the Greek New Testament which are now known.
basis of this study (to cost more than $500,000) the scholars hope to construct th
accurate text that can be achieved in this generation, supplanting the Westcott and Hort-Nestle text which has long been in use.

It is with regard to accuracy to the best present knowledge of the Greek text that Dr. Colwell rates 17 well known English translations of the New Testament. He asks what each of the translations does with three conspicuous passages of Scripture which scholars today do not believe were in the original text: "The long ending of Mark" (Mark 16:9-20), "The story of the adulteress" (John 7:53—8:11), and the "Three heavenly witnesses" (I John 5:7-8). Also he lists as examples 64 passages in the Gospel of John in which the old "Textus Receptus" varies from the Westcott and Hort edition.

With such data for his standards, Dr. Colwell puts the 17 translations in order of accuracy, giving first place to Dr. Goodspeed's *American Translation* and 17th place to the King James Version.

The Revised Standard Version comes in sixth (because it tries to stay as close to King James as possible), and the Moffatt New Testament seventh. Ronald Knox's translation from the Vulgate is 15th.

No thought is given to the literary quality of the English. Only accuracy to the Greek is considered. G. E. R.

God Spake by Moses. By Oswald T. Allis. Presbyterian and Reformed Publishing Co. 159 pages. $2.

A careful and competent verse-by-verse commentary on the first five books of the Bible. The author believes it is necessary to presume that Moses is the writer of these books.

The New Testament Now

Interpreting the New Testament 19
By A. M. Hunter. Westminster Pre
pages. $2.50.

The first 50 years of this centur
witnessed as profound changes in
ligious world as they have seen in soc
economic life. Dr. A. M. Hunter tak
as a vantage point to survey what h
pened during the past half-century
study of the New Testament, and in
the present status of this discussion
being carried on in Britain, on the Co
and in America.

Readers who would like an expert's
tion of the relative merits of the R
other modern versions of the New
ment will find it here. Or, if you wo
to know the 10 most important bo
the life of Christ since 1900, they ar
and briefly discussed here (this reviev
a year's reading ahead on just this
Trends in Pauline studies and other
are noted briefly and perspicuously.

What has happened in New Te
theology during this period? "At the
ning of the century," Hunter co
"most of us were unashamed liberals
ology. (But) the upheavals and cata
of the 20th Century have brought a
fresh insistence on the Bible as the
of revelation, a return to worthier v
thinking about Jesus Christ, a worthi
ception of the church, and a rediscov
the essential unity of the New Testa

The author aims to be a middle-m
tween "the savant whose books moul
read on the shelves of the libraries"

ary intelligent reader in the seminary, arsonage, and the homes of literate lay- Few writers are so well equipped for necessary task as A. M. Hunter.

nneapolis, Minn. JOHN W. RILLING

wn-to-Earth Preaching

Better Hope. By Charles Ray Goff. Flem- d. Revell. 192 pages. $2.

these 19 sermons are typical of Dr. Goff, easy to understand why Chicago Temple e Loop has become nationally known. nave of this skyscraper church is on the t level, but the spire points upward 568 to heaven. The same may be said of simply written, easy to understand ons that keep the reader wide awake. contain numerous brief apt illustra- which are like nails that pin down a d so that it sticks in its proper place.

few titles will suggest the practicability hese sermons: "Your Life Can Be nged," "The Troubled Heart," "Minor- " "Facing Disappointment," "A Worthy ve for Work," "When the World Faces Altar," "Security in the Time of Storm," at We Mean to God."

aymen will enjoy this volume and find a rocklike faith needed to cope with a y-turvy world. Ministers will find here nplary preaching that is sure to satisfy gry souls. LUTHER L. HARE

akland, Md.

ys to a Better Life

e Quest for Serenity. By G. H. Morling. ans. 91 pages. $1.50.

ur days of unrest and tension drive us to peace of mind and soul. The quest s into various paths, but all converge tually in realization of the need for in God.

his is an American printing of a book prominent Australian churchman, who s the Baptist seminary in New South es.

here is teaching and comfort here for who are fretful and anxious. The ap- ch is strongly evangelical, trying to lead rd the inward peace experienced by Paul, Luther, and others of great faith. When God becomes our center of control, worry, defeatism and escapism are overcome.

It's hard to be convincing or practical in a book of this sort, but the author lends credence to his methods by making it a veiled autobiography, replete with practical and helpful personal testimony. A. P. S.

A Man Must Change

Create and Make New. By Austin Pardue. Harper. 128 pages. $1.50.

In appealing fashion and logical reasoning, Bishop Pardue seeks to lift the ceilings of men's lives and get inside people to lay bare their hearts. For man's heart is that spiritual organ which furnishes the drive and motivation of all his thoughts, deeds, and acts. When the center of all action is in reasonable rhythm and balance with the principles of Christ, health of body, mind, and human relations will automatically be adjusted to the end that men will become free, strong, joyous and co-operative.

From his wide experience in the field of counseling, from the liturgy of traditional Christianity, and from the Bible, the author develops in logical sequence a plan whereby men can "cleanse the thoughts of their hearts" and place in them "good desires."

In persuasive simple language and from many source materials, both within and outside the Christian faith, he reasons that if one is to change things around him, he must first change what is within. WARREN HEINLY

Lancaster, Pa.

These Rights We Hold. By Fred L. Brownlee. Friendship Press. 144 pages. $2.

In these brief essays the Provost of Fisk University deals with sources of human freedom and applies his findings to the serious problems of our day. Human rights were first proclaimed by Amos, Hosea, then by Jesus, later by Luther. On the basis of this religious heritage, they are now being applied to the problems of public education, labor rights, race relations and others. He points out that they find their fullest expressions in the achievement of a truly Christian personality.

READY TO BOARD a four-engined Sabena Belgian airliner in New York City last month was a group of 150 visitors to the Lutheran World Federation assembly in Hannover. The group, $550 each for round-trip luxury air passage, plus transportation and 30 days of hotel accom tions, visited several European capitals in addition to their stay in Hannover for the LWF m

INDIANA:

Church Music Confab Slated Aug. 17; Swarm, Fisher, Hess on Faculty

HOWE—Indiana Synod's second annual Church Music Conference will be held at Camp Lutherwald, near here, Aug. 17 through 19, it has been announced by Dean William Knoderer.

The conference is planned and sponsored by the music committee of synod headed by Pastor David Miller (Ft. Wayne) and including committeemen (Rev.) J. F. Mussehl, (Rev.) William Knoderer, Ralph Doctor, (Mrs.) Betty Hans, (Rev.) A. Vernon Hess.

Featured on the faculty will be Paul Swarm, director of the Church Music Foundation, from Decatur, Ill., who will present a lecture and lead a workshop at the Monday morning and afternoon sessions; Dr. Robert Harley Fisher, professor of church history and director of the Chicago Seminary choir, who will discuss "A Study of the Lutheran Liturgy" Monday evening. Tuesday morning, the Rev. A. Vernon Hess, of Anderson, Ind., will discuss "A Study of Hymnology."

Plans to have Dr. Otto Bostrom of H Divinity School present a report on th vised Common Service Book had to b celled on the death of Dr. Bostrom THE LUTHERAN, *July 2*).

MARYLAND:

Miller Accepts Call to Baltimo Westminster Construction Beg

HAGERSTOWN — Pastor Ray M. Miller, St. Paul's, Funkstown, h cepted a call to Messiah Church, more, effective in September. Miller was instrumental in foundin Washington County Council of Chu has served as Protestant chaplain a State Reformatory for Males near H town, was chairman of stewardship mittee of synod, and secretary of of Directors of Gettysburg Seminar

WORK HAS STARTED on the construct an addition to the parish building at Church, Westminster.

DR. AND MRS. WILLIAM F. WADE, Lc ville, Va., had the distinction of bein

classmates to return, as husband and , for the 50th class reunion at Roanoke ege.

ASTOR H. H. MAHL, chairman of New k Synod's Rural Work Committee, ad- sed the Maryland Synod Rural Institute at Hood College, Frederick, July 24. the program were Pastors Raymond rs, Elwood S. Falkenstein, Donald War- eltz, Frederick R. Seibel. "The Rural or's Wife" was the panel subject dis- ed by Mesdames Philip Bower, Richard Shanebrook, Robert Hook, E. Koontz wig, with Mrs. Morris G. Zumbrum as derator. *As a Career Woman, Home- er, Citizen, Leader in the Local Church* e the themes presented.

Miss M. CATHERINE BECK, parish worker the past five years at Trinity, Hagers- n, was married to Francis A. Griffith, rch councilman at Trinity, on July 26. . Griffith's resignation as parish worker ame effective July 31.

The synodical Luther League convention s scheduled for Aug. 30-Sept. 1 at Gettys- burg College.

MEMBERS of Evangelical Church, Fred- k, chartered a bus for a visit to Good herd Home, Allentown, June 26.

DR. CARL KOPF, pastor of First Congrega- al Church, Washington, will be the ker at the union service to be held in ity, Hagerstown, Sept. 30, in commemo- n of the publication of the Revised dard Version of the Bible. The service o be sponsored by the Washington nty Council of Churches.

WILSON P. ARD

INESOTA:

ds Promote Church Attendance; A Goal of $100,000 in '52 Set

MINNEAPOLIS — The Stewardship mmittee of Northwest Synod has had ,000 cards, 5 x 8 inches, printed on k of different colors, using appropriate

GIFTS CHAIRMAN

story of the week

DURING the planning stages of Concordia Church's (Rochester, N. Y.) diamond anniversary, church councilmen determined dates for special services and events, guest speakers, whether or not to hold a Thankoffering appeal to retire a lot mortgage. They also asked Councilman Raymond Moldenhauer to take charge of Special Gifts, including the securing of four stained glass nave windows costing $1,600 each.

At subsequent council meetings, Churchman Moldenhauer frequently reported small gifts, occasionally commented: "Nothing this month, but I'm working on something!"

Following a spring paper drive conducted by the church school, the special gifts chairman commented to Pastor Louis Golder, "Sure was a nice paper drive. Mrs. —— called me on the phone, asked me to pick up some papers at her house. I did; but before I left, we sat down and had a very nice talk." His emphasis on the last three words intrigued the pastor.

"And . . . ?"

"I came away with a window!"

"So that's what you've been working on!"

AT THE JULY meeting, Chairman Moldenhauer announced he'd gotten "another—the last—window." (Two more had been thoughtfully provided for since in wills.)

"I have something else, too," added the gifts chairman significantly. By this time, the councilmen were ready for anything.

"This is a little down payment . . ." he said, casually counting out fifty twenty-dollar bills ($1,000).

Concordia councilmen have decided enthusiastically to plan for a nave that will include a series of brilliant stained-glass windows depicting the Life of Christ.

Regarding their special gifts chairman, they think "he's the best special gifts man in the United Lutheran Church!"

—DICK SUTCLIFFE

color inks. These cards, six in number, are being supplied free to all congregations to be used in increasing church attendance.

DURING THE PAST YEAR the use of visual aid material in synod has trebled. Sound and silent films, filmstrips, slides, records and scripts have been supplied free for 12 years by the stewardship office.

The Synod of the Northwest has received $30,604.52 for Lutheran World Action during the first five months of 1952. The Stewardship Committee is working to pass the $100,000 mark for the year.

WELL OVER THE TOP for CHEY in 1951, offerings continue to come in for this cause. Almost $10,000 has been received in 1952.

The JULY ISSUE of the Northwest Synod Stewardship Letter urges, "Let no day pass through your parish without freighting it with fervent prayers for the great cause of Lutheran World Action."

NINE PASTORS from synod are in attending the Hannover meeting. Dr. H. Dressler, president of North Seminary, has gone as the represent the seminary, accompanied by Mrs. D

DURING THE 34 YEARS that the Lutheran Church has existed, No Synod has practiced the Grace Sy giving. Confirmed membership has in six times; benevolent giving has in 20 times.

THE REGULAR correspondent, Dr. Wetzler, Salem Church, Minneapolis *sea* for eight days crossing the Atla the *Italia*. People hereabouts are st ing to hear how he made out as a sa fisherman. Having become accusto seeing him always come home fro Lacs Lake with the limit of wall-ey some are incapable of believing tha good fisherman could pass over thr sand miles of ocean water without the biggest and best of the deep sea. the captain's table. GEORGE B. Mc

VIRGINIA:

"Universal Exit of Brass Hats to Hannover" Fails to Thwart Massa

MASSANETTA SPRINGS—"Although program planners for the 1952 ec the Virginia Summer Assembly were seriously handicapped by the almost u exit of brass hats to Hannover," said one Virginia churchman this week, "ent and attendance at this year's week-long sessions is gratifying."

Beginning Sunday of this week and continuing through Saturday, hundreds of Virginia and Tennessee churchmen (including a smattering of near-by Mountaineers of West Virginia) will b ing, meditating, playing and fellow in the groves of this summer reso

DEDICATION of this Redeemer Church ir burg, Va., will be con early fall, reports Pa T. Knaus, Jr. The con has been worshiping church since February manent furniture has been installed

tiful Valley of the Shenandoah. itins are being conducted by the Rev. ice E. Fisher, of Gettysburg's (Pa.) t Church. The pastors' school is at- ng United States Senator Harry Flood Susquehanna University Professor min Lotz, Missionary (India) L. S. G. r and LUTHERAN Assistant Editor ird Sutcliffe.

Speaker at the assembly the early part of is week was to be Dr. John W. Rilling, inneapolis (Minn.) pastor whose radio ad- esses last summer carried the ULCA's ice around the United States.

tructors in the studying courses include: Rev. Joseph Inslee, of the Parish and ch School Board; Miss Catharine Juram, Rev. George M. Smith, the Rev. Mar- Mauney, the Rev. Charles Tusing, s Mary Brown Cassell and Elizabeth Miller, Mrs. T. L. Fawcett, Misses Caro- Cooksey and Harriet Copenhaver.

e leaders of the Women's Missionary y and Luther League conference groups Miss Helen Shirk, of WMS-BFM, and Doris Smith.

PEOPLE

J. MARTIN ORNDORFF, veteran newspaperman and Christ Church (Roanoke, Va.) councilman, has been appointed associate editor of the Roanoke "Times" following two decades of service on the telegraph desk of the Roanoke "World-News," sister (afternoon) publication. His pastor, the Rev. Frank K. Efird, says, "He is one of the best-read laymen I know, not only in theology, but on the early history of Lutherans in Virginia."

GEORGE WESTBY, former director of the Lutheran Welfare Society of Iowa, was installed executive director of the Lutheran Welfare Service of Northwestern Ohio on June 22. He succeeds Dr. Otto Dagefoerde who at present is National Lutheran Council consultant.

THE REV. AMOS G. STREICH, who's watched Pentecost Church, Milwaukee, Wis., grow from 88 to 1,100 confirmed members, recently observed his 25th ordination anniversary, his 21st of his present pastorate.

NSYLVANIA:

enau Hospital Sold for $1,350,000; First Change of Ownership

HILADELPHIA—Settlement last month by the Commonwealth of Pennsylvania ne Lankenau Hospital and Mary J. Drexel Home for Children highlighted the real estate market.

e property, consisting of 24 build- was purchased by the state through l estate broker for $1,350,000. This ed the first change in ownership of ospital since its establishment nearly ears ago.

e state acquired the property, bounded th and Poplar Streets, to provide addi- facilities for tuberculosis patients. completion of alterations, the TB cen- ill have a capacity of 865 beds.

e new Lankenau Hospital, costing 0,000, is currently under construction 94-acre plot at City Line and Lancaster ue on the site of a former golf course. Ground was broken last May by U.S. Senator Tobey, of New Hampshire. The new hospital is expected to be completed by July of next year.

RESURRECTION CHURCH, Llanerch Hills, organized May 11 with 54 confirmed charter members. Development of this field began in June 1950, under the direction of the Rev. Paul F. Kramp, Jr., who had secured about 40 signed membership cards before he accepted a call to become pastor of Messiah Church, Larchmont. Work was continued under the direction of Dr. Robert D. Clare, former pastor of St. Mark's Church, Baltimore, Maryland.

Dr. Clare had retired from the active min-

istry but acted as supply pastor for the congregation for several months. His interest and valuable work with this group led to the mission organization (*see cut below*).

Mission Superintendent Martin L. Tozer, of Central Pennsylvania Synod, preached the organization sermon and received the charter members.

At present, the mission is being ser Jesse Wolfe, who will be graduated Gettysburg Seminary in November.

Members are being received ever Sundays, and the congregation is pl to purchase a lot in the community.

Hot weather and vacations are r sharp inroads in church attendances.

MOVING DAY is ever day for members of Re Church, Llanerch Hill since community hall u mands that altar, dossal, and other church furn be stored during the Mission was organized (see Philadelphia news,

PENNSYLVANIA:

South York's Luther Memorial Breaks Ground for New Church, Holds D

YORK—Sunday morning, June 1, will long live in the memory of many residing in the suburbs of York. On the rolling hills of South York where people are building ranch homes, the ULC is engaged in the building of a new m

For some time, the congregation, under the leadership of Pastor George Stauffer, has been meeting in the public school building. They have had Sunday school and worship in the cafeteria of the building and have crowded it to capacity. There was not a single building in the community where they could hold their services, so it became necessary to erect a church as soon as possible.

The congregation, at the time of groundbreaking, on June 1, had raised in cash or pledges more than $25,000 and will take pledges in 1952 again for at least $10,000 (to be raised by April 1954).

> The congregation has paid all of its apportionment, Lutheran World Action and CHEY quotas in full and is raising $1,500 of the pastor's salary in 1952.

The Bible school held this summer by this congregation was exceeded in membership by only one other Lutheran congrega York and that was the large congrega St. Matthew's Lutheran Church, Yor had five more in its Bible school th Luther Memorial.

The Lutheran Ministerial Associat York purchased the ground for th mission. One near-by rural parish c uted funds; their pastor, the Rev. Weaver, who had been a mission himself, knew the reasons why this real opportunity so encouraged his pa make this contribution. ADVENT CHU mission itself not long ago, gave $500. congregations in synod will receive of or special gifts this fall.

Several York pastors have given th mission pastor names of people living area who were members of their ch

TRINITY CHURCH, Wrightsville, bega bration of its centennial early last

6). A special service was highlighted
1 address by the Central Pennsyl-
Synod President Dwight Putman. Pas-
cob Spangler reports that renovations
g $25,000—which include a new pipe
chancel re-arrangement, etc.—will be
cated this fall.

SIONS of the first annual Gettysburg
ibly for Church Workers was con-
l at Gettysburg College July 20-26
ynodical officials and other churchmen
ring on the week-long program. Di-
was the Rev. George E. Whetstone,
nt to the president of synod.

DICATION SERVICES were held for the
alem Church, Dillsburg, on May 25.
ipating in the ceremonies were Cen-
ennsylvania Synod Secretary George
eimer, Pastor Roland Banes, and Get-
g Seminary Professor Jacob M. Myers.
of the new building, including furnish-
approximated $75,000. In connection
he dedication, a Sunday school em-
was conducted with Dr. Ralph Heim
ttysburg Seminary as speaker.

NSIDERABLE NEW LIFE has been injected
he Quickel's-Mt. Zion charge, York
, and Grace Church, Roundtown, this
er by the dedication of new buildings.
vements and additions to Grace
h cost $35,000; membership has been
in the past seven years . . . At
els, the 100-year-old structure has had
chancel and sanctuary installed plus
ucational unit built at a cost of $75,000
At Mt. Zion Church, an educational
as been added, provisions made for
enlargement of the nave at a cost of
0. The Rev. Emmanuel J. Hoover is
of the Quickel's-Mt. Zion charge, and
supplying Grace Church. R. T. S.

SYLVANIA:

iers Adopt New Constitution; z Re-elected President for '52

TOONA—Adoption of a new syn-
constitution and the re-election of

HOME MISSIONS

PENNSYLVANIA: Members of Messiah Church, Bethlehem, broke ground for their new mission chapel July 13. Cost of the new structure will approximate $68,000. Participants in the groundbreaking included Pastor L. Raymond Lechler and Ministerium of Pennsylvania's Home Mission Superintendent, Dr. Roy Winters, who delivered the principal address. Over $16,500 has been raised in cash; $11,000 is in outstanding pledges. Allentown Conference churches have contributed $2,300 of a $4,000 goal; St. John's Church, Easton, has given $993.

PENNSYLVANIA: Organized May 11 was the new Llanerch Hills mission, Resurrection Church (see cut opposite).

Glenside's (St. Paul's) Barbara Wentz as synodical president highlighted sessions of the Luther League of Central Pennsylvania Synod, held in Christ Second Church, here, July 9-11.

Other officers elected include: Vice president, Shirley Frymeyer, Lititz; secretary, Eleanor Hayman, Berwick; treasurer, Zane Sanner, Hooversville.

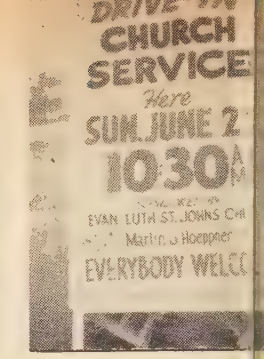
The new constitution was approved following extensive debate on the floor. The new document was guided on the floor by Doris Bull of Philadelphia.

Speakers at the sessions included Chaplain James Singer, Luther League of America Associate Secretary John Mangum, the Rev. George E. Whetstone, assistant to the president of Central Pennsylvania Synod.

Winner of the synodical dramatic contest was the Intermediate League of Holy Trinity Church, Berwick, Pa.

The work of the diaconate was presented to the delegates by Sister Eleanor Jamison; the ministry, by Elwood Leister; the foreign missionary, Alberta Holtzinger.

During one session which found the matter of evangelism being stressed, the delegates were told that of the 42,000 eligible young people in Pennsylvania Lutheran churches, only 2,000 are active. R. T. S.



NEW YORK:

Mission's City-wide Campaign Goes Over the Top; Fall Construction S

BUFFALO—The city-wide campaign for Good Shepherd Church's new h has gone over the top. Sponsored by the Church Extension Society of Buffal than $15,000 has been given to this effort under the leadership of General Ch Andrew Stohrer, Holy Trinity Church. The congregation of Good Shepherd own campaign; in a ten-day drive organized and directed by synodical Hon sionary Howard H. Lenhardt, a goal of $5,000 was exceeded with approx $8,000 in cash and pledges. Construction is expected to begin in September.

THE REV. EDWARD W. UTHE, assistant pastor of the Church of the Reformation, Rochester, since 1950, has been made associate pastor.

CONCORDIA CHURCH, Kendall, recently celebrated its 65th anniversary . . . Ascension Church, Snyder, recently observed its 25th anniversary.

Pastors attending Lutheran World Federation meeting in Hannover were Donald R. Pichaske, St. Mark's, Kenmore, and Frederick D. Spreen, assistant pastor, Zion, Niagara Falls.

A LARGE, three-panel stained-glass window was installed at Reformation Church, Rochester, depicting Jesus' baptism, preaching and healing. SISTER JOSEPHINE GOUKER, parish deaconess, has been called to a year of field work by the ULCA Deaconess Board.

PARAMENTS, offering plates and alms bason were given as memorial gifts to First Church, Lyons. A series of confirmation rallies (including 10 classes at a time) were held recently over a two-month period, beginning with the Class of 1875. Russell E. Fink, son of Pastor J. Russel Fink, was recently ordained and installed assistant pastor urrection Church, Buffalo.

SUMMER "DRIVE-IN SERVICES" ar under way in the Buffalo area with t Martin J. Hoeppner in charge for t Council of Churches (*see cuts abov* first service in a series of four spons Pastor Hoeppner's congregation, St. Buffalo, attracted 207 cars with a 674 people. The services are held Sky-Way Niagara Drive-In on th route to Niagara Falls. Two membe John's Church have given an electri organ to provide the necessary mus the congregation of Good Shepherd wanda, was to sponsor two services, a total of six open-air worship planned for the summer.

HOLY TRINITY CHURCH, Buffalo, a distinguished visitor recently in th of The Hon. Henrik Kauffmann, Am from Denmark to the United Stat purpose of his visit was to see the Window in memory of the martyred pastor, Kaj Munk. FRANKLIN L.

YORK:

eger Named to SU Counselorship; ken Elected Foundation Prexy

'RACUSE—Marilyn Myrtle Pflueger be the new counselor for Lutheran ents at Syracuse University. She es from Parkland, Wash., and re- d her Master's Degree from Syra- at the June commencement.

E LUTHERAN STUDENT FOUNDATION re- y elected the Rev. John E. Sjauken, dent; Mrs. Raymond Kaufmann, vice dent; Donald Ackerman, secretary; and ard Kelsen, treasurer.

CH YEAR the churches of Syracuse and ity make a pilgrimage to the Lutheran e for the Aged at Clinton. Vespers conducted by Dr. Frank H. Shimer t English) and the meditation was by Dr. C. P. Jensen, Zion's. An offer- f nearly $1,000 was received.

REE NEW PASTORS have arrived in this THE REV. RICHARD T. EBEL was in- d by Conference President F. H. Shimer uly 13 as pastor of St. Matthew's, go . . . THE REV. CHESTER E. STROHL ed the field of Zion, Dolgeville, and was led on July 20 by the conference pres- . . . . ON AUG. 1 the REV. EDWARD K. Y became pastor of Trinity, Herkimer. NTRAL CONFERENCE will meet in Re- er Church, Binghamton, Sept. 16. The president of Wagner College, Dr. David will make his first major address . Synodical President F. R. Knubel will resent. Subjects for discussion: organ- n, Samuel Trexler Fellowship, and pen- and social security.

CHRISTIAN P. JENSEN

NSYLVANIA:

nerstown Parsonage Dedicated; ors Yerger, Hauser, to Retire

ORRISTOWN—Dedication of a new onage and new Sunday school quar-

CAMPUS

WAGNER College President David M. Delo assumed his new office July 21, succeeding Dr. Walter C. Langsam. The former executive director of the American Geological Institute is Wagner's sixth president since it moved from Rochester to Staten Island in 1918.

MIDLAND College is entertaining over 250 teachers and church leaders during four summer conferences and workshops. Dates are: Art Workshop, July 8-10; Speech and Health and Recreation Workshops, July 7-Aug. 8; and the Midland Summer Assembly, Aug. 10-15.

ters on June 22 marked a dramatic upsurge of activity in St. John's Church, Spinnerstown. Formerly one of three congregations in the Pennsburg parish, St. John's decided one year ago to go it alone. Calling its own pastor, the Rev. Donald D. Pritz, the congregation set to work to build an eight-room brick colonial parsonage, and to dig out a basement the entire width and length of the church. Cost of the projects was about $28,000 each, most of which has been paid.

TWO LONG-TIME PASTORS of Norristown Conference churches have announced their retirement as of this summer: THE REV. NATHAN B. YERGER, who has been pastor of Trinity Church, Quakertown, for over 35 years, has seen an $80,000 parish house erected and paid for. THE REV. JOHN W. HAUSER is retiring after 14 years as pastor of the Lower Tinicum parish.

TWO AREAS near Norristown are scheduled for survey this summer by the Board of American Missions. At King of Prussia between 500 and 600 new homes have been built in the past year. Plymouth Valley, on Germantown Pike east of Norristown, has about 700 new homes. The conference home missions committee is making a thorough study of trends in population and possible new areas of expansion in its territory.

THEODORE L. FISCHER

NEWS IN THE CHURCHES

NEW MEXICO:

Albuquerque Congregation Plans Spanish-style Parish Hall Costing $300,

ALBUQUERQUE—Members of thriving St. Paul's Church and Pastor L. C. Soker are letting no cactus sprout in their front yards as they push plans f erection of a new educational unit.

Insistent as they are that the church architecture blend with the Spanish pueblo-style of the great Southwest, the Lutherans of this community at the same time are certain they want the new building to be in good taste, in dignified and ecclesiastically correct style.

For that reason, they turned to one of the top-flight church architects, ULCAer T. Norman Mansell, who flew from Philadelphia to Albuquerque to spend two or three days studying the congregation's specific needs and to ready some suggestions for a future building.

"We had an interesting time," reports Pastor Soker, "giving him some of the of the unique Southwestern architectu Our building commission and church cil has voted to have him draw up inary plans."

During the Mansell visit, pastor and bers of the highly successful daily va Bible school told their visitor what th in mind for the young people of th gregation (*see cover*). Together wi pastor, Mr. Mansell visited the pueb library of the University of New M (*see cut below*) and even inspect degree of deterioration of an adob standing on the rear of a lot recen quired by the congregation for futu pansion (*see cut opp*

All of the congreg enthusiasm is not c to the projecting of nor entertaining of tects. No one has changed the financial members have p l e $144,000 for the plan building which is expe cost in the vicin $300,000.

ARCHITECT MANSEL Pastor Soker observing ish-style lines of Unive New Mexico's library i ration of plans for new tional unit

PACIFIC LUTHE THEOLOGICAL SEM THE LIBRAR

N a deteriorating wall of be shed on lot recently ac- ed by Albuquerque con- ;ation gets once over from or-architect team. New cational unit will cost ap- imately $300,000 when pleted and will probably w Spanish architecture so iliar in the Southwest. Mem- of St. Paul's have pledged ,000.

NNSYLVANIA:

stors Visit Indiantown Gap; t Good Look at Military Monotony

HARRISBURG—On July 14 twenty- ee Protestant ministers of the Harris- g area accepted the invitation of the iantown Gap Military Reservation to nd a day on the post learning at first id the moral and spiritual problems olved in a training program for 20,000 uctees.

Morning devotions at the chapel was in rge of Chaplain Major Eddens (Metho-) and Chaplain M. S. Eyler (ULCA). t Chaplain J. K. Connelly (Catholic) in- luced the concern of the entire staff for total personality of each GI. The stock- population of 600 remains constant. The en chaplains are inadequate; quota is 11. chaplains, badly needed in Korea, have rity there. In conclusion, the general ed the case for UMT—economy of opera- , preparedness to meet any armed threat; ity by means of a large citizen's army prevent the threat of armed aggression.

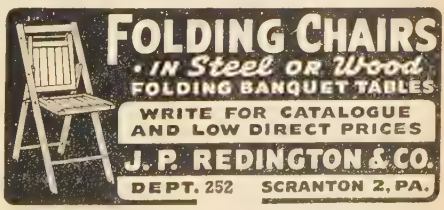
During the discussion it was suggested hat congregations invite soldiers to their omes, have picnic lunch with them on the ost, take them to Sunday school, church and ocial gatherings as a means of relieving he monotony of camp life.

That monotony was evident on the tour of the reservation: the barracks with every piece of equipment in its exact place, the firing ranges with its repetition of certain prescribed movements, the drill field and answering mess call—all to the precise cadence of the leader. Finally the infiltration course where men crawled 75 yards hugging the dusty sun-baked ground, rolling under barbed wire, with explosives going off unexpectedly, machine guns barking their lethal lead just a few inches overhead. The group on tour felt cool by comparison with the sweating, begrimed cheerful inductees.

On July 6, Dr. Amos Maxwell Stamets was honored at a reception given by the congregation and friends of Augsburg Church, marking both his 50th anniversary in the ministry and his 50th year at Augsburg. He was presented with a purse and other gifts.

Doctor Stamets came to Augsburg on July 1, 1902, had the unique record of never having missed a Sunday from his pulpit because of illness for 39 years. He retired in June 1943 and was made pastor emeritus.

VIGGO SWENSEN



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NEWS IN THE CHURCHES

PENNSYLVANIA:

High Caste Hindus are Communi
Reports Missionary Back for Str

WILLIAMSPORT—"Ninety per
of the high caste Hindus in India
Communists," declared Miss Haze
Naugle, daughter of the Rev. V.
Naugle, of Lewisburg, as she retu
from her post of duty in India.
Naugle said that a Communist leader
her that "we had to plead for
months for the U.S. to give us grain
the Russians and the Chinese gave it
generously and at once."

Miss Naugle, while in India, super
a staff of 10 teachers and 110 childr
well as 43 Bible women. She has
granted a year and a half furlough to
for a doctorate in religious education in
York University.

A bill of complaint in mandamus to
the Burnham Borough School District t
mit the holding of daily vacation
school classes in the public school bui
was dismissed in an opinion handed do
President Judge Paul S. Lehman i
Mifflin County Court.

THE REV. VERNON B. YEICH, Wa
lopen, has accepted a call to become
of Zion Church, Kratzerville.

CAMP SUSQUEHANNA opened its 28th
son on the university campus with an e
ment of approximately 100. This gro
composed of 9th, 10th, 11th and 12th
school children.

HISTORIC St. Michael's Church, Coga
tion, a member of the Ministerium of
sylvania but located just outside of Will
port, has decided to become a part c
Central Pennsylvania Synod prior to the
set for the general transfer and realign
This is being done in order to join in m
work and become a part of a proposed
which would combine a rural church v
mission development. For about 25

congregation has not had a resident r.

e plan as proposed by CP Synod and ved by the Ministerium was to have congregation call a pastor to begin de- ment of mission work in Lycoming k area.

-operation and enthusiasm of the con- ation have resulted in the full-time serv- his summer of a senior from Gettysburg nary, Donald Sanner. Surveys are be- conducted in the Lycoming Creek area an energetic program of visitation and is being sponsored in the St. Michael's regation.

N JUNE 1, Trinity Church, McAlister- was rededicated following a major vation program. Dr. D. F. Putman ched; Dr. M. R. Hamsher is pastor.

STOR CHARLES W. AURAND of Grace rch, Sunbury, reports that the Easter of- g cleared a debt of $1,300, and that immediately incurred another debt of 00 in buying a property adjacent to the ch where they hope to build a parish e.

PAUL W. DE LAUTER

ARIO:

adians Attend Hannover Meet; ips Get TV-Radio Publicity

ITCHENER—Dr. J. H. Reble led a group of about 30 Canadians attended the LWF convention in nover, Germany. He was the only ial delegate from Canada. The Rev. A. Mehlenbacher, Hamilton, served official alternate. Dr. Reble is sched- to address a post-convention rally in in in August.

DGEWOOD PARK, home of the Canada d Lutheran Summer Camps, got wide ision, radio, and news coverage in mid- . Occasion for the publicity was the ue experiment of transferring to the site a whole class of public school s from nearby Guelph. For a week they studied birds and flowers instead of spelling and arithmetic; and in the evening had campfire instead of homework. Success of the venture may prompt educational officials to try it out in other areas of the province next year.

THE REV. W. A. MEHLENBACHER got a surprise on June 19—the 25th anniversary of his ordination. At a secretly arranged service in Trinity Church, Hamilton, Dr. Nils Willison preached a sermon of commenda-

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tion. Pastors of synod and members of the congregation joined in making presentations. A few days later, on the occasion of their wedding anniversary, Pastor and Mrs. Mehlenbacher got another surprise—a "tree" decorated with 25 silver-dollar "leaves."

ST. PAUL'S CHURCH, Erbsville, is not among the bigger and better known churches of the synod, but it has known many years of service to its community. Last month, under the direction of Pastor Roy Grosz, it celebrated its centennial. Organist for the past *fifty-nine* years has been Mrs. Sophia Doering!

BUILDING PROGRAMS continue throughout synod. Here is a midsummer roundup:

Dedicated: Bethany, Woodstock, by Synodical Secretary C. R. Cronmiller, on June 22. "A lovely little church" was the com-

DEDICATING the new parsonage for F
A. J. Datars are members of First Church,
Colborne, Ont. (some of whom helped i
actual construction) and Pastor A. G. Ja
of Kitchener

ment of those who crowded the three
cation services.

Under roof: St. Stephen's, Kitchener,
unit will be ready for use in September
Matthew's, Kitchener, spacious and be
ful church house, is also nearing comple

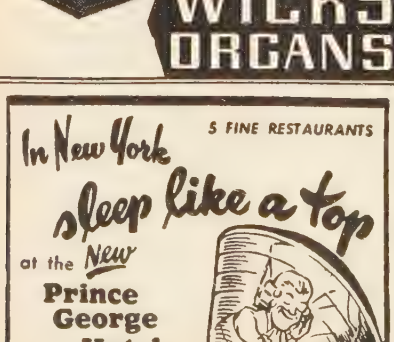
Renovating: The entire interior of
John's, Waterloo, has been ripped out.
lengthened nave and new chancel wi
finished in late fall.

Cornerstone: Under the impetus o
building program, the membership of
ity, Fort Erie, is jumping ahead.

Ground Breaking: After years of plan
and working and months of negotiatin
necessary funds, St. Peter's, Ottawa, b
ground for its $200,000 building in the
ital. Pastor Arthur Conrad and the
A. G. Jacobi of the synodical home mi
committee took part in the July 6 cerem

Parsonage: St. Paul's, Bridgeport, ha
most completed its new parsonage. As
as it gets a pastor of its own it will sep
its parish connection with St. Steph
Kitchener.

THE REV. FRED LITTLE was installe
the Chesley parish by his father, Dr. C
Little, and his brother, Dr. A. B. Little
fellow-graduate, the REV. RALPH HU



nstalled in the Neustadt parish by his ıary professor, Dr. U. S. Leupold.

E REV. A. RUPERTS, a recent arrival Latvia, is studying Canadian church ods and customs under Dr. John ieder of St. Matthew's, Kitchener. Once nth he will make visits to his fellow rymen in the Port Arthur, Fort Wil- and Sudbury areas.

E MEN OF FIRST CHURCH, Port Col- , are particularly proud of the new nage. They helped to build it (*see cut*). Rev. A. G. Jacobi, Kitchener, assisted r A. J. Datars in dicating it.

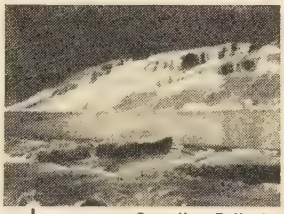
THE REV. MARTIN RUCCIUS was a recent visitor to Waterloo on furlough from the Liberia mission field. He spoke to St. John's congregation which is responsible for part of his support. NORMAN BERNER

NTRIBUTORY PENSION AN AMENDMENTS

e Article dealing with Amendments in Contributory Pension Plan requires that amendment to said plan must be pub- d in three issues of the official church n at least thirty days prior to the gen- convention at which action thereon is .

Notice is herewith given to the Church at the following amendments will be sub- itted to the Seattle Convention by the oard of Pensions and Relief:

That the words "and Relief" be stricken the Constitution of the Contributory ion Plan, Article I, Definitions (b), so the amended Constitution of the Con- tory Pension Plan, Article I, Definitions



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Pastor, St. John's Church, Scranton, Penna.

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(b) will read "The term *Pension Board* shall mean the Board of Pensions of the United Lutheran Church in America."

2. That *Article IV, Congregation Contributions,* be amended to read as follows: (Any part of the present Constitution to be deleted has been put in parenthesis, and any new material is italicized.)

"ARTICLE IV.
"CONGREGATION CONTRIBUTIONS

"Each congregation served by a member shall contribute an amount equivalent to *eight* per cent of the salary of such mem (However, during the first year of the op tion of the Contributory Pension Plan congregation contribution shall be two cent; during the second year, three per and thereafter, four per cent.) Such co butions shall be items of current exp and not of benevolence.

"All such congregation contributions be subject to a deduction by the Pen Board of not to exceed one-eighth *of the four per cent* thereof toward the expen administering the Contributory Pen Plan, and a further deduction of not t ceed one-eighth *of the first four per* thereof for the contingent fund. The ance of each such congregation cont tion shall be credited to the individua count of the member serving such co gation and shall be increased by the int credits thereon. In the event that a co gation served by a member does not co bute as hereinbefore provided, then one of the amounts which would otherwise been deducted from the congregation co butions for administrative expenses an the Contingent Fund, shall be deducted such member's contributions."

The first amendment is a recommend by the Board of Pensions alone. The se amendment is a joint recommendatio the Board of Pensions and the Exec Board of The United Lutheran Chur America.

THOMAS L. CLINE
Executive Secreta
The Board of Pen

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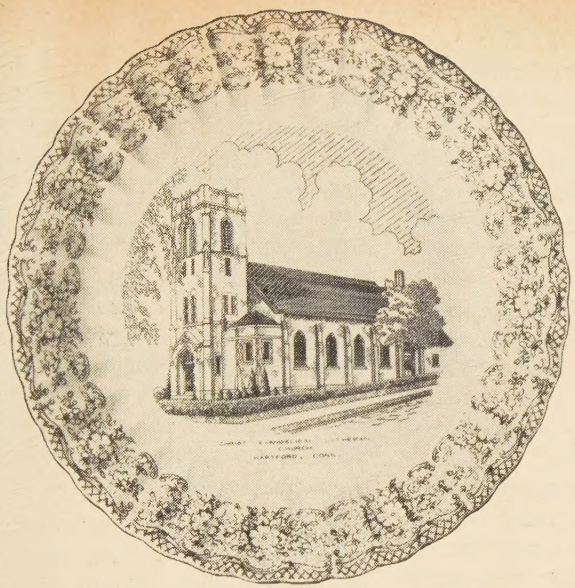
ULC CALENDAR

SEPT.

20-21. Biennial Convention, Brotherh United Lutheran Church in A ica. Luther Memorial Ch Thomas Circle, Washington, D

20-24. Triennial Convention-Congr Women's Missionary Soci United Lutheran Church in A ica. Bellevue-Stratford Ho Philadelphia, Pennsylvania



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In Conclusion . . . . . .

World problems and individual problems are never solved at conferences or meetings. Great conventions can assemble and make high-sounding resolutions, but until the delegates return and begin to carry them out in their home precincts they have no effect.

Every plain, ordinary citizen ought therefore to realize his own importance in achieving a better life and a better world. None of us can sit back and let others think out solutions, plan out our lives. It's a very personal business.

Suppose, if your imagination can stretch so far, that the United Nations should decide that the Sermon on the Mount should become the new world constitution. "Love your enemies . . . do good to them that hate you."

It might be a noble idea, but who would carry it out? Nations embroiled in armament programs would hardly be effective agents. It would depend on each small, struggling individual to make it come true in his own life. And our own lives show us that peace between nations isn't easily attained because we can't even always have peace with our neighbors over the back yard fence! But each of us must be the kind of person who makes peace really possible.

Similar situations apply in national affairs or church programs. To legislate against discrimination accomplishes very little, until every citizen makes it his personal program. To adopt evangelism programs or budgets at church conventions is also only a first step. Until every member of every congregation is inspired with the program, it falls short of its goal.

One night a political leader of the Jewish nation came to Jesus. Nicodemus must have been depressed by the tragic condition of the world. It seems to me n significant that Jesus didn't talk abou revolution, or a new order of things, new deal. He talked about a new n "You must be born again," He said.

The better life and better world which we hope and pray will never c about until men experience a spiri change, a rebirth. All the resolution the world will not bring it one inch ne until the hearts of people everywh really desire it. No social, political religious program is any better than people who use it.

That's why the solution to world's need lies in Jesus Christ and new life He offers. Without that new little can be accomplished. The wor good intentions merely become a resh fling of old schemes. But with Chr power, each of us is a redeemed soul v great possibilities for doing wonde good in the world. It doesn't hap through groups or organizations or c ventions or assemblies. It happens thro the personal experience of each i vidual.

We can't let others make our decis and then consider them accomplishme Decisions are important, but the appl tion of them is vital. As one pastor c put it, "Very few souls are saved by c mittee meetings."

When any individual in a democr or a democratic church begins to feel he is not important, it's a sign of dan Each of us has a mission. We as i viduals are the only effective means bringing the Kingdom of God into d life. Jesus makes us new, reborn peo Only such people can bring about a and reborn world.

—ALBERT P. STAUDERMA

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